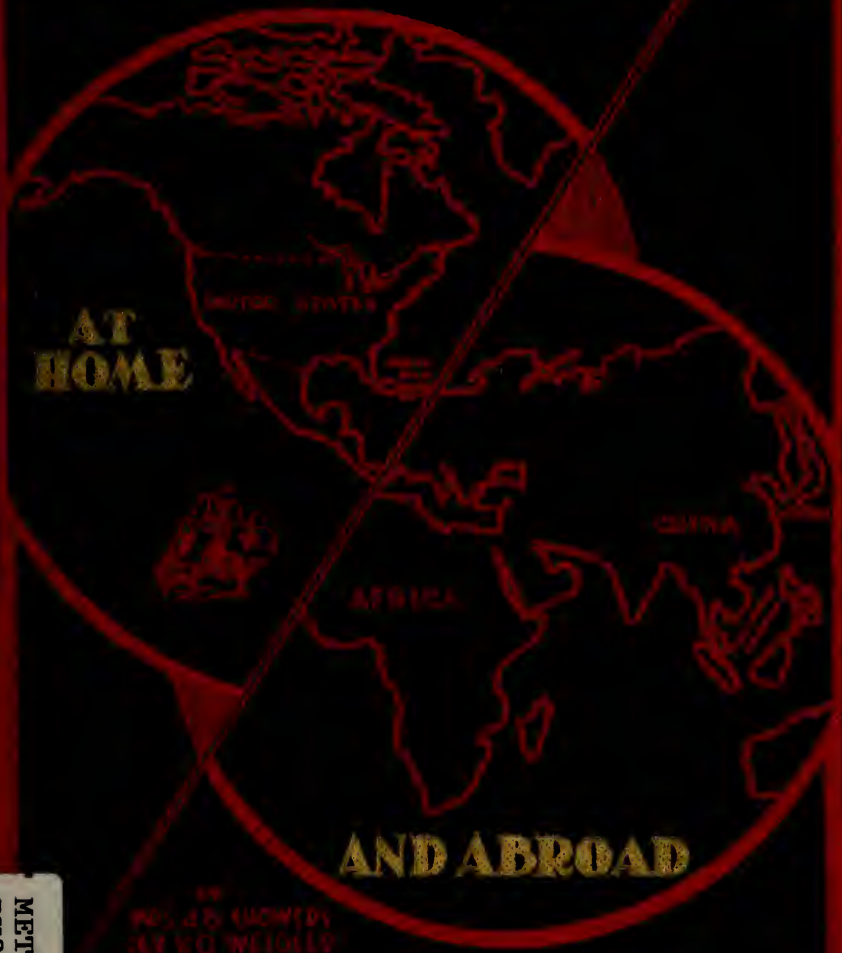
MISSIONS



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MISSIONS

at HOME *and* ABROAD

by

Mrs. J. B. Showers
Rev. V. O. Weidler
Rev. S. G. Ziegler

HISTORICAL SOCIETY

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FOREWORD

It was forty days after the resurrection that the Master gave his final commission and laid before his lieutenants his plan of campaign. "Beginning at Jerusalem," the advance was to be toward earth's last frontier. Ten days later the Church was born, and began her triumphant march across the centuries. Since that time missions have been her crowning glory. They represent the highest ministry which man can exercise and which man can receive — the ministry of making God known to man. The missionary enterprise is transcendent. It is the continued work of Christ seeking and saving the lost. All else is insignificant and trivial in comparison with a work which is the supreme thought of God, and whose importance is to be measured by the highest cross that was ever outlined against an earthly horizon.

Nineteen centuries look down from Olivet upon the followers of the Son of God with the task but partially completed. The situation is a summons to the Church to appear with unsandaled feet before the bush of flame with God, and receive anew her commission. In that mysterious fellowship with the Father we hear the Master say, "As Thou hast sent me into the world, even so have I also sent them into the world." The "even so," which associates the two sentences on the same level of thought and purpose is majestic and divine. It places the mission of the Church in line with the redemptive mission of the Son of God.

The program for the coming year as provided by the General Conference places special emphasis upon missions both Home and Foreign, with the purpose of developing a new missionary passion on the part of our entire membership. Every local church is expected to plan its program with the needs of the world in mind, so as to make missionary advance possible in America and in all the world.

This timely volume is the joint product of our secretaries. The work was undertaken and completed under the guidance of that Spirit which in olden days moved men to write. It is sent forth with the hope that under the blessing of the Master it will kindle a new missionary zeal and secure a larger enlistment of our people in the work of making Christ known to the whole world.

BISHOP H. H. FOUT

June 1, 1935

PREFACE

This book was prepared as a guide for the church in its study of missions and stewardship. The chapters give a running story of our work as it is carried on at home and abroad. The authors attempted three things, (1) To tell where and how it began; (2) To show present results and achievements; (3) To picture future needs and opportunities. How well we succeeded will be determined by the interest and vision created by the study of the same.

A book that is not read might as well not have been written. A church that lacks life and has no vision might as well not be. In order to avoid the danger of falling into such uselessness as a book and such worthlessness as a church we make the following suggestions: The young people might devote five or six Christian Endeavor meetings to studying the book; a Sunday School class might substitute it for a month's lesson material by using appropriate Scripture with it. An increasing number of churches are making use of a study type of program for their mid-week services. This material will lend itself very readily to such use.

Perhaps the greatest difficulty will be to create sufficient interest in the group itself to want to know. Various methods have proven successful in securing attention and arousing interest. (1) Wall maps of the United States and the world with newspaper clippings pinned to them indicating points of interest and "hot spots" in social adjustments and missionary work always attract attention. (2) An exhibit of a few good pictures or striking curios helps. This may include a stereopticon lecture or a movie reel, illustrating our mission work. Information regarding slides and films can be secured by writing the mission departments. (3) Prepare a reader's guide of books and magazines. The fact that so much has been written on the various subjects treated will indicate how important the matter really is. (4) Invite missionaries or other mission leaders to meet with your group. This will give reality to the work about to be studied. (5) Have the group studying or reading the book put on panel discussions of the various chapters for the benefit of those who could not attend the study group or did not have time to read. (6) Read striking paragraphs from the book at appropriate times in your meetings until curiosity has been aroused and a desire created to know more about the entire contents. (7) Write either mission department for a leader's guide.

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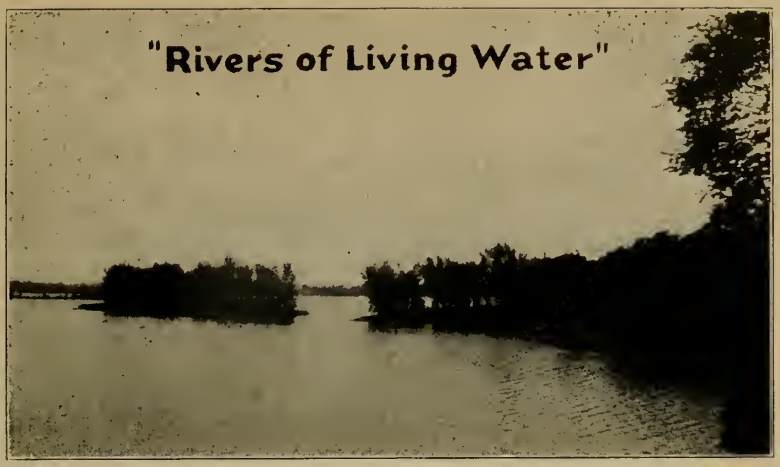


CHAPTER I

Rivers of Living Water

Long have we emphasized that the basis of *Missions* is the command of Jesus, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." It is a psychological fact in education, as well as in character development, that there must be "precept upon precept, precept upon precept; line upon line, line upon line." It is equally true that with much iteration the mind becomes calloused and indifferent. Moreover the appeal for abstract obedience comes, in time, to lack emotional warmth; and urging the penalty of disobedience is a negative challenge. It is, of course, a Christian truism that the follower of Jesus Christ should obey all the teachings of the Great Master and they most certainly include "The Last Command." The question arises, however, as to whether this is the ultimate basis of the missionary motive.

MISSIONS IS AN OVERFLOW

This question might be answered in any number of different phrases: it has been dramatized and made vivid, once for all, in that scene recorded by John, the beloved disciple. It was the

last, the great day of the Feast of Tabernacles; the Temple Area was thronged with people; perhaps the priest had just brought water from the Pool of Siloam in the golden pitcher and, amidst the hymns and praises of the people, had poured it upon the altar. Jesus "stood and cried"—no doubt he had found a conspicuous place and was able to startle the crowd into listening to him—"He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." In this symbol Jesus revealed the intrinsic spirit of missions: if we have received Jesus into our hearts, something will well up within us, and overflow, that simply cannot be repressed; we do not need an exhortation from without, we simply *must* tell others the "good news" which has come to us. Peter was not coldly obeying the command of Jesus to be a witness when he preached his great sermon on the day of Pentecost: there was that within him which would express itself. Stephen could not have endured his martyrdom merely as an act of obedience: there was within him that which made his face "as it had been the face of an angel" and gave him power to endure. Paul would not have persevered (he writes to the Corinthians, "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck . . .") had not the love of Christ constrained him,—the living water insisted upon gushing forth. Those early Christians would not have worshiped under the ground, they could not have been living torches, merely as a matter of obedience: they believed on Jesus Christ and within them was a power which was sufficient. Wulfila, in his own strength, would not have braved the dangers of the forests among the barbaric Goths and have given himself unstintedly to their Christianization: the love of Christ within him demanded expression. Columbanus could not have crossed the threshold of his Irish home over the prostrate form of his mother to go to the continent had not the inner vision been more insistent than that of cold obedience. Judson most surely would have yielded to the *naggingness* of loneliness in Burma had there not been an inner power which held him to his job. Christian Newcomer could not have called the perils and hardships of his thirty-eight crossings of the Allegheny mountains "the pepper and salt" of his life if there had not been the inner assurance, the dammed up reservoir of conviction—that "one soul is worth more than the whole world."

What I have been trying to say is that *Missions* is inherent in the very idea of salvation: allowing Christ to come into our hearts means that His love will impel us to love others so sincerely that we shall *want* them to have that same love in their

hearts. It does not dispense with the spirit of obedience. Paraphrasing the words of Jesus to the Pharisees, "This ought ye to have, and not to be without the other."

THE MESSAGE OF MISSIONS IS SALVATION

This leads naturally to the consideration of what it means to be a Christian, or better, perhaps, to the analysis of the message of Christianity. Much has been said in recent years about "Rethinking Missions"; some of us are thinking that it might be well to give time to the rethinking of Christianity. Why did Christ leave the glory which He had with the Father to give Himself on the cross for mankind? Was it to bring culture? As we study the progress of Christianity through the instrument of the Church, we discover that culture did follow in its wake. One of Wulfila's big contributions to the Goths was the reducing of their language to written form, and the consequent translation of the Bible so that they might read for themselves the Word of God; and this has been a contribution of missionary effort in all lands and at all times from then until now. Our own Mrs. J. Hal Smith did this very thing when she put into written form the language of the Kono tribe in West Africa and then translated the Gospel into that tongue. During the middle ages, the Church, not to leave whole tribes and nations without Christian nurture, established schools for the training of monks, and these were the beginnings of the European Universities; the colleges and universities in our own country were originally established for the express purpose of training ministers. It was to help the illiterate barbarians that the Church encouraged painting: even they could understand the message of the picture. With the same instinct which made David unhappy to dwell in a house of cedar when the Ark was still within curtains, Christians wanted their places of worship to be the most beautiful houses in their communities and the consequent study of building principles made possible our wonderful cathedrals. It was but a natural result that the knowledge and power thus acquired should be diverted into other channels: in the schools started for the training of monks came other lines of thought; the first scientists were monks; art became humanized; the rules for building were used in secular buildings. Before it was fully realized, the rudeness of paganism became the culture of Christianity; and soon it was almost forgotten that the impulse for this culture was the giving of the message that Jesus Christ had prepared the salvation of the world.

The message of Jesus Christ is salvation, not culture. Search as you may, you will not find Jesus saying, "I am come that ye

might have beauty, or ease, or luxury, or that ye might be masters of the natural elements." But He did say, "I came—to save the world"; "By me, if any man enter in he shall be saved"; "For the son of man is come to save that which is lost." Mark records that Jesus, in giving the Great Commission, based salvation on belief: "He that believeth and is baptized shall be saved." Not only culture, but prosperity is a by-product of salvation. A Dutch statesman once said, "Wherever you find the missionary you find in his wake prosperity." But prosperity is not salvation. The Church did right when it created the chance for the development of the mind, for the enlargement of knowledge; Mission Boards today are doing right in establishing schools for the training of indigenous leaders, and in creating adequate means of living for the underprivileged of all nations and races. But there is real danger—the theory is actually being proclaimed—that we should be satisfied with taking culture rather than salvation. When we come to see that the message of Christ is to the soul and not to the body, when we see that the Gospel of Good News is that our salvation from sin has been prepared, and not that the Gospel is mere physical comfort, then we shall have an adequate conception of the significance of the term *missions,* and the satisfying of the need felt by one writer for "A Gospel for an Age of Prosperity" shall be found, not in a new, human interpretation, but in Jesus Christ Himself.

A MISSION FIELD

This idea of the term *missions* enlarges and modifies the notion of that other term, *Mission Field.* If, to come at it from another angle, the gospel message is that of announcing Jesus as one who "shall save his people from their sins," then a mission field is any area of life where sin abounds. In the relative simplicity and uniformity of the life of other centuries, in the isolation of races and nations, it was but natural that the church long thought in geographical terms of mission fields. The Home Field was well-defined and consisted of the frontier where the Church had lagged behind the western push of civilization; the Foreign Field was the more alluring to the extent that it was wrapped in the mystery of distance, that its customs were different, that its civilization was primitive and sympathy-arousing. But in this century there is no frontier in the home land, national and racial isolation is almost a thing of the past, and new forms of economic life have broadened horizons. There is hardly a country on the globe where the name of Jesus has not been heard, and yet who will gainsay it that sin still luxuriates. The time has come for us to analyze the field not so much in relation

to its boundaries as to its strata, not so much in terms of material life as of thought life. John wrote, "All unrighteousness is sin." In the transition of manufactures from the home to the factory is it right that industry is so essentially selfish? Big business uses the trained man to the limit of his ability and nervous strength, and when he is broken, spews him out of its mouth; it works the skilled and unskilled laborer to the utmost and gives in return only what is wrung from its grasp. And on the other hand, Labor, when it comes into power, seeks equally its own interest. What matters it whether we speak of America where women are discriminated against, where working conditions are frequently detrimental to health, where whole groups, such as the Migrant Workers, are at dire economic disadvantage; or of China where many a child has fallen into exposed machinery because long hours meant falling asleep over tasks; or of India where mothers feed their babies opium to keep them quiet as they lie at their feet in the factory; or of Japan where girls are almost prisoners in the factory dormitories and where women workers in the mines live and work almost like beasts? Sin, unrighteousness, is rife in industry—it is a mission field!

Is it right that there are violent race antipathies? Mohammedan soldiers have to stand guard in the churches of the Holy Land to keep the Christians of different nationalities from fighting over the sacred shrines; the problem of southeastern Europe is largely one of racial antagonisms; the irritations hanging over from the Great War in Western Europe have much of racial attitudes in them; and our own country. A quarter of a century ago we were rolling on our tongues like a sweet morsel the slogan, "America, the Melting Pot," and we had visions of a new race made up of the good qualities of many nationalities. Have we made any progress at all in this process of amalgamation? There can be little blending so long as each nationality must live in its own section in the city with walls unseen, but well-nigh impregnable. Many of us can remember when the first foreign group came to be in our own particular mid-west city. We have watched that group become a colony; we have watched the neighborhood change, the foreign-born increasing, the American-born leaving the district for "better parts of the city." I shall not soon forget the statement of that Hungarian woman, made as a half apologetic reason for leaving the center of the Hungarian colony and breaking over into what had been up to that moment a one hundred per cent American district: "You Americans don't like us Hungarians; we Hungarians do not like the Negroes." The other day in a street car I saw a white woman trying to put down the window by the seat she was occupying;

it stuck. Behind her was a well-dressed Negro woman — a stranger, it was evident. When the white woman grew tired of her futile efforts she turned to the colored woman and asked her —it was practically an order—to take hold of one side while she took hold of the other. The colored woman complied, the window yielded, and the white woman, without a word of appreciation, settled herself for a comfortable trip down town. The whole spirit of the incident was that it might be expected that the colored woman should serve the white one. Then there is the Oriental: do we think them queer, do we snub them, do we give them a chance, do we ever try to understand them? After all who is the superior person? What right have I to think that where there is a difference of custom, mine is the correct one? America might well emulate the solidarity of the home life of China! The only superiority which we have has come from our knowledge of Jesus Christ. "For who maketh thee to differ from another; and what hast thou that thou didst not *receive?*" "God forgive that I should glory save in the cross of our Lord Jesus Christ." James said, "But if ye have respect to persons ye commit sin." Racial attitudes today comprise a mission field.

Who can say a good word for War? Certainly no one who thinks! War never settles anything: a study of history shows that the seeds of discontent which caused any particular war were sown in the war which preceded it; this is exemplified decidedly in the Great War, that war which was to end all wars. All the germs of trouble remained—they were not even left dormant. War is the result of jealousies, of misunderstandings, of oppressions, of hatreds, of selfishness. It gives vent to all the evil passions of the human breast; it legalizes the violation of the Ten Commandments. It results in new jealousies, new misunderstandings, new oppressions, new hatreds, new forms of selfishness. And so turns the vicious cycle of war. Jesus' teachings are opposed to war, the early church stood for peace, experience shows that the advance of the Kingdom of God is retarded by war. The realm of International relationships, so long as war is possible, is full of sin and therefore is a mission field.

How far below our ethical ideals lie the paths of our everyday living! Oh, we can go to other lands and see downtrodden womanhood, brutality, yieldings to fleshly lusts, infanticide, immorality that is fostered by the very religion of the country; but we need not leave our own country to see the need of the cleansing power of Jesus Christ. The home has been considered the bulwark of civilization. Change is not in itself a menace; but when that change means lack of training for our children, an utter indifference to their opportunities for religious training,

for noble character development, then change becomes dangerous. Some one has suggested that such children form an actual pagan group in our midst, and statistics show that to this group belong fifty per cent of the population of the United States between the ages of five and seventeen. When homes are being broken by divorce to such an extent that we are accused of having trial marriages, when court records show that much of the breakdown in society is due to these broken homes, then we must look upon our changed home life as a calamity. When personal liberty is far more important in our eyes than being our brother's keeper, when we want what we want no matter the cost, and so yield ourselves to the liquor traffic; when defiance of, or indifference to, law gives full vent to selfishness, then a new mission field in the moral realm appears which will challenge the bravest soul.

Am I probing too deeply when I wonder whether the church itself is not a mission field? Jesus made some of his most severe criticisms against the sins of hypocrisy, of smugness, of self-satisfaction, of respectability. To how many is church membership a nominal matter, a club that gives good standing in the community, a means for bettering business relationships, a something to be glad for when death comes? How many *know* that their sins have been forgiven, that Jesus has come into their lives with transforming power? How many have the living water bubbling over from within?

ALL BARRIERS DOWN

What is a mission field? Is there any area of living that has not sin? The whole task of the Church, of the Christian, is to announce that Jesus saves from sin, and to help others to accept this salvation. Such an emphasis will result in a modification of missionary methods. It will destroy utterly the barriers between Home and Foreign Missions. They have been weakening because the world has been growing smaller and the easy interplay of ideas and information makes inconsistencies between thinking and acting too conspicuous to be ignored. To Orientals, western civilization and Christianity were synonymous. They could not understand it when western industry invaded their lands and worked women and children for impossibly long hours and gave in return a mere pittance, or drove men to work like slaves. Christian students, who had come to this country to learn more of Christianity in order to be of greater help to their own countrymen on their return, were puzzled and often embittered when they were treated with disdain, exposed to insinuations of dishonesty, discriminated against, insulted in trains and in hotels, and never allowed to see the other side of the

picture by being invited into Christian homes. Thinking Orientals wondered when so-called Christian governments took advantage of their superior wealth and strength, and were unjust to the weaker governments. They had supposed that westerners loved one another; but the Great War, showed nations at each others' throats, women and children ruthlessly ignored on oceans and in shell-torn neighborhoods, and hatred in control in every phase of life. The electric cables were carrying around the world the stories of our every-day living, stories whose purport did not tally with what the missionaries were teaching. Western merchants and western tourists often failed to live up to Christian principles. Moving pictures, too bad to be shown on American screens, were being shown in Oriental cities and thus giving an even worse interpretation of our western life than we deserved. The foreign missionary has thus had an increasingly difficult time to proclaim his message with convincing power and is adding his urgent plea that we see the oneness of the task of the Church.

Are we then to emphasize the work of the Church at home to the detriment of the Church abroad? By no means! Rather shall we go at the whole task with greater vigor than ever before. Recognizing our failures, seeing our own needs, working earnestly to eradicate our own sins, we shall be the better able to work with the Christians of all nations. In a humble spirit of cooperation, learning from others as we hope they can be helped by us, we shall, together—East, West, North, South—strive to abolish sin from every nook and corner of the globe.

SALVATION IS AN INDIVIDUAL MATTER

This emphasis, too, will bring us back to Carey's impulse "to set an infinite value upon men's souls." We say again that the missionary message is of the saving power of Jesus Christ, and that Jesus saves the individual, not nations, or classes, not even "areas of thought life." It is a human characteristic to go to an extreme. When the Church came to realize that there were tools it could use *en masse,* that secular instruments would help, it became so socially-minded that it almost forgot to think in terms of the individual. Jesus has revolutionized society, but He has done so by working through the individual. Christians do well to use every human tool that is available for the bettering of social conditions. Agitating for a spirit of justice and charity between employer and employee, passing laws for the just conduct of business, will be of help but will never bring in an industrial millennium: that will come when enough employers and enough employees have accepted forgiveness at the hands of

Jesus Christ, and in their belief on Him have so received Him into their hearts that there will be sufficient living water gushing forth to cleanse industrial relationships. Drawing up, publishing, and talking about Christian racial creeds will help because it will hold proper goals before us; but that is not enough. Ruskin has said, "For to *subdue* the passions, which is thought so often to be the sum of duty respecting them, is possible enough to a proud dullness; but to *excite* them rightly, and make them strong for good, is the work of the unselfish imagination. It is constantly said that human nature is heartless. Do not believe it. Human nature is kind and generous; but it is narrow and blind; and can only with difficulty conceive anything but what it immediately sees and feels. People would constantly care for others if only they could *imagine* others as well as themselves." Only the love of Jesus Christ in the hearts of enough people in the world will create enough imagination to see the other's point of view and thus solve the problems of race prejudice. Churchmen do well to agitate for the outlawing of war, to insist upon disarmament, even, as some one has suggested, to pray for the League of Nations as they would pray for a missionary cause; but we must never forget that at the foundation of all war is evil passion in the human heart, and the only ultimate solution of war is the saving power of Jesus Christ in enough hearts of the citizens of enough countries of the world to make love, and not hatred, the dominant international passion. The exhortation, "Be moral" is rather futile; it is as though we tried to lift ourselves by our boot straps. What Congressman Diaz Sotoy Gama said of Mexico in their House of Deputies is true of every nation: "The problem of Mexico—is the problem of raising our moral standards . . . Yet morality alone is not sufficient. Christ and only Christ is the solution to this problem.*"

THE INDIVIDUAL IN THE LOCAL CHURCH

And finally, this conception of Missions as the bubbling over of living water will enlarge and intensify the vision of individuals in the local church. Never have we been able to do all that we have seen could be done in so-called home and foreign enterprises; always more money available would have made possible greater activity, and the natural result was a constant clamor for more money until in the minds of many, missions and money are synonymous. Not for a moment would I urge the giving of less money; rather would I emphasize that Christians must realize increasingly that their money is a part of themselves yielding influence beyond the sphere of bodily contacts. Our benevolent

* Quoted by Burton in "New Paths for Old Purposes."

budgets must be increased in order that our organizational work may advance. But the surest way to bring this about is to have local churches filled with individuals who know that missionary effort is first a personal matter.

A bubbling-over spring does not transport its water to the vast ocean at a leap; it trickles over the ground and in its course nourishes the earth that is nearest at hand. Within our churches are members who, like the church at Sardis, have "a name that they live, but are dead." There are those at the very doors of our church who need help in believing that Jesus can save them from their sins. There are strangers coming from other lands, or from rural districts to the cities, who need to be told in a very personal, intimate way of the saving power of Christ. The coin of the land will not pay this debt of responsibility to the soul-needy ones about us. The Korean Church demands of an applicant for church membership that he shall have brought at least one other person to a saving knowledge of Jesus Christ. Jesus did not just happen to say, "Begin at Jerusalem," nor "Tarry ye—until ye be endued with power from on high." We say the Church needs this power, this evangelistic spirit, this irrepressible desire to tell the good news; but the Church is simply the aggregate of individuals. If they will but "tarry" God will pour forth of His spirit. We yearn for the day when everyone who names the name of Jesus Christ shall be able to sing, sincerely and purposefully, not only the hymn of Reginald Heber,

Salvation! oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

But also the lines of Sidney Dyer:

There is no sweeter pleasure
Than preaching Christ at home.

For then shall all mankind see what John saw in his vision on the Island of Patmos—"a river of the water of life, clear as crystal, lined with the trees of life, whose leaves shall be for the healing of the nations."

"The Unity of the Garden"

CHAPTER II

The Unity of the Garden

THE ABIDING NATURE OF HOME MISSIONS

It is always necessary to think of any religious movement in terms of ultimate objectives. Home Missions became identified with the glamour and romanticism of conquering our great national territory. But after the railroads and national highways traversed the prairies, spanned the rivers, and conquered the great mountain ranges of the West, this great institution of the Christian religion in America demanded redefinition. The objectives, however, were not changed, and the task of making our own native land or the land of our adoption, as the case might be, truly Christian still remained. Home Missions in the early days was identified with the natural interest that was accorded the pioneer or the explorer, but in essence it was something much deeper than that. The spirit of missions is just as real in Jesus' approach to the rich young ruler as it is in His eternal world-wide commission.

DENOMINATIONALISM IN AMERICA

The early days of Christianity in America beheld the many denominational influences that were transported from Europe, multiplied unduly in this country because both national influence

and the influences of the Reformation in Europe compounded the number of religious sects to an unusual degree. To these were added the religious groups indigenous to America, and this great land, with its new people from so many different nationalities and races of Europe and from other foreign nations, was called upon to accommodate a great multiplicity of religious groups. In addition to the newness of the country which bade welcome to people of all race and clime was added the influence of freedom of religion, which allowed these myriad sects to grow unhindered. That this produced a problem is only too well known. Theoretically there was great toleration, but actually the religious differences became so extremely controversial that the animosity engendered arose to the place of bitter persecution. The Quakers and the Puritans could not brook one another's fellowship, and they went so far as to thrust hot irons through the tongues of their religious opponents. From this stage of unfriendly relationship, there thrived religious controversy which grew to the point close to fanaticism, and great rivalry of denominational competition was inaugurated.

EFFORT TOWARD UNITY

It was in this atmosphere of intense conviction and indomitable purpose that the Church was ready to keep its workers abreast with the hardihood of the pioneer spirit. It would be shortsighted on our part to see no good in this religious fervor even though it was decidedly competitive. After our national boundaries had become well defined and the means of transportation transformed our country so as to be without what was commonly known as a frontier, the various religious denominations becoming aware in a new sense of the presence of one another, endeavored to find a policy whereby heated differences might be composed to some degree and, recognizing that religious liberty was a fundamental tenet of our constitution, admitted theoretically at least the necessity of living together without open strife. They still viewed one another with animosity, but permitted a great measure of tolerance to characterize their interrelationship. A spirit of comity was defined. Overlapping of ecclesiastical operations was frowned upon and the spirit of the new comity was one that permitted the contemporaneous religious organizations to live together even if on sufferance.

This attitude was followed by interdenominational cooperation which has grown to produce many wonderful expressions of united action, but it must be remembered that with the diminution of denominational zeal, there was not brought forth an adequate substitute for the unrestrained denominational fervor that pro-

jected the early work. This changed attitude together with the conquering of the West by means of railroads and improved highways had a marked influence upon home missionary endeavors. A careful study of our own denominational Home Missionary enterprise will show that when the peculiar type of adventure and glamour of national conquest was taken away, the Home Mission Conferences were allowed to carry on with a greatly lessened interest on the part of the Church at large.

These home missionary sections of our denominational life point to a period of thirty or forty years ago when a type of decadence entered into their work. A conference that boasted a flaming passion for conquest three decades ago discovers itself now to be struggling in a somewhat neutralized manner. From the interdenominational standpoint a thoughtful appraisal of these conditions is bringing our Church leaders to revise their attitude of comity. This great conception of interdenominational existence is not to be based now on mere toleration, as commendable as that was, but it must be based upon a willingness to recognize the beauty and charm of a sister communion, and at the same time sense the limitation of the one which enjoys the individual's fealty. This idea has in the last decade been receiving the attention of great Church leaders.

A NEW COMITY

The late Bishop Charles Henry Brent, of the Protestant Episcopal Church, has been recognized as one of the world's great Christian statesmen. He gave service under the Protestant Episcopal Church in the Philippine Islands where he labored in happy interdenominational attitude with our own missionaries. At the time of the great World War he was the ranking officer at the head of all the chaplains of the A. E. F., and after that great conflict was over, this whole-hearted leader announced his conception of interdenominationalism in the words that give the caption to this chapter, "The Unity of the Garden." It will not be difficult for anyone to sense the beauty of the Bishop's metaphor. A formal garden designed by a skilled landscape artist depends upon the variety of plant life at his command. The beauty of the foliage of the great plants at the center is greatly augmented by the many varieties of plant life he employs. The stately cannas are given relief by the aster and the iris. The gladioli make a contribution of variegated color that lends no end of charm, and there is still place for the sweet alyssum and for-get-me-not.

The Bishop paid great tribute to the contribution being made by the liturgical churches as well as that made by the so-called

evangelical or free churches. He had high regard for the rescue mission as well as for the Salvation Army and organizations of similar nature, and now other great religious leaders are vieing one with another in "honor preferring one another." Most gracious expressions have come from the lips and pens of eminent Church leaders in acknowledging the virtues of the large and varied number of Christian communions. This attitude is now being given the name "constructive comity." It is an attempt at a spiritual union which must necessarily be the precursor of organic union. Many today hold the idea that only with an organic union of all the denominations can our Christian faith come to its greatest vitality. Others see in that an Utopian dream too far in the future, and believe that with all the advance we have made in interdenominationalism, developing an attitude of mutual confidence as we are doing, that this beautiful figure expressed by the "Unity of the Garden" may define for the time being unified Christians attempting to meet the great tides of iniquity and of destruction that are threatening our land and nation.

OUR DENOMINATION APPRAISED

Therefore, among the family of religious denominations, the United Brethren Church is given a new welcome. We are called upon to make our contribution in a vigorous way in evangelizing America. It is recognized that the need for America is not more churches, but that the present churches be brought to places of intensive power.

We want to give a few illustrations to indicate that the Christian Church associates, in their thinking, the United Brethren denomination with some very distinctive characteristics. It must be said that our contemporaneous religious leaders in public address do not prate upon the weaknesses of their sister denomination. They leave that to the inner examination of the individual communion, and they limit themselves to speak of the virtues of these fellow denominational groups. It is commonly asserted of us that we are noted for experimental religion, high type of piety and warm-hearted evangelism. Indeed they may speak more highly of us than we deserve, but in doing so they recognize that which is our real genius.

A few years ago a young man was dying of a lingering illness and observed from his sick room the erection of a United Brethren Home Mission chapel on the street corner diagonal from his own home. He became interested in a denomination of which he had never heard, and bade his friends procure from the city library the story of the origin and life of the United Brethren

Church. He read this fascinating recital with so much interest that when he concluded he announced to his family that the United Brethren Church represented the religious conception of his heart. He called his attorney and had inserted in his will that on his death his funeral was to be conducted by the United Brethren home missionary in the new chapel. The ministers of his family life were of the most distinguished clergymen of the entire city, one was the dean of the Protestant Episcopal cathedral and the other was the professor of Philosophy in the State University. These clergymen were called upon to limit their religious ministrations to comforting the relatives as they sat with them in their pew. This illustration is given to show that the genius of the United Brethren Church may be discerned by laity and clergymen alike.

Another instance might be well to record: a United Brethren home missionary started work in an unchurched section of a growing city contiguous to rural territory in which we had been working. This city is one of the great packing centers of the northwest. The millionaire packer, a religious man identified with one of the great denominations, heard of the opening of this little United Brethren home mission chapel, and with his wife journeyed to the mission and asked the pastor to reveal the real purpose of his coming. When the pastor assured him that it was for the purpose of doing the work of evangelism, this first citizen and great industrialist and fine Christian layman replied, "If that is your purpose I want to have a share in supporting this work." He knew only too well that the traditional type of work his own particular church was doing could in no wise be adequate for the needed evangelistic work that the city afforded.

NOT TOO MANY CHURCHES

Many times it will be objected that there are too many churches. Careful examination, however, of this claim will reveal that this apparent truth can be explained by non-attendance and by very irregular attendance on the part of those who are nominally church people. Careful examination has revealed that the trouble with the religious life of America is not in an insufficient number of churches or church organizations, but is most glaringly apparent in the ineptitude of these churches already existing. Literally thousands of them confess to impotence, others must be recognized as being dead. One great communion has recently declared that for the glory

of God they closed up twenty or twenty-five churches within an existing district organization. They were indicted as being moribund.

ILLUSTRATIONS OF UNITED BRETHREN ADAPTABILITY

A few years ago a community of wealth, culture and religious enterprise invited the United Brethren Church to come into their community life and organize a church. Our pastor declared that this would be unethical, and that unless the denomination already occupying the field would withdraw, he could not comply with the request. As a result of this statement the community voted to ask the larger denomination to withdraw in order that the smaller but more aggressive denomination might enter the community and do a more effective piece of work. In other words the community discharged on the basis of inefficiency the church that had presumed to offer its ministry, and invited the United Brethren denomination to take over the work on the basis of a greater evidence of competency and effectiveness. From the Home Mission standpoint, there may be communities that are unmistakably pointing to United Brethren inefficiency and giving a tacit invitation for us either to carry on our work in a more worthy manner or to withdraw.

This brings us to the great home missionary mandate of the day, that we must be ready to work in a manner worthy of our reputed genius or give over our opportunity to a denomination that is ready to do the work effectively.

More than a score of years ago in the city of Erie, Pennsylvania, the Presbyterian denomination withdrew from a community in favor of the United Brethren. This larger denomination was, for some reasons known to themselves, failing to provide adequately for the religious life of this great territory. The United Brethren Church took up the work supported by the Home Mission Board and the Conference Extension Board, and under the leadership during a score of years of Reverends Nelson, MacAllister and Weaver, brought the church to a high state of effective religious activity.

These examples show something of the trend of home missionary endeavor in harmony with this beautiful conception that is fast gaining favor among Church leaders. Some of our churches need to be relocated, some of them need to adjust with radical changes their program in order to meet the needs of the community, and the Home Mission task is

clearly defined as being that type of effort which would bring our present undertaking to a high place of effective endeavor. The Home Mission churches alone, developed to a place of effectiveness, could increase our denominational membership by 50,000, and having done this would then become greater mediums of power in serving the communities in which they work.

OUR OPPORTUNITY FOR SPIRITUAL LEADERSHIP

This type of accomplishment would not only be felt by our own denominational life, but would present a type of effective activity that would inspire all Christian people of whatever denomination. Indeed it is most apparent that "not to the strong is the battle, nor to the swift is the race," in this matter of denominational work, and it is in a very real sense the privilege of even the smallest denomination to take the lead in bringing all of our national Church life to a higher place of spirituality. As a denomination we should thrill to the task that lies before us. Our work has been clearly defined, our sister denominations have accorded us due honor and all together we are receiving a mandate from God, from our contemporaneous religious bodies and from our own consciences, to accomplish our task in a manner most worthy of our heritage. Let us one and all be eager to rise to this challenge to have our worthy part in claiming this land for the Kingdom of God.

CHAPTER III

Hear Them Speak in Our Own Tongue

". . . hear them speak in our tongue the wonderful works of God." Acts 2:11.

"SEEING AMERICA FIRST" WITH LARGER VISION

"See America First" is a slogan that savors of nationalistic propaganda and is fostered no doubt by railroads, Commercial Boards, and wide-awake resort managers for the purpose of keeping would-be-travelers in our own country, thus making good business and general prosperity. Truly there is much to see, and when there is added the flavor of romantic historical association practically every section of our great land teems with interest. There is prodigality in our rapid methods of travel. We turn our heads with a show of weary disinterestedness from the rapidly moving panorama revealed through the window of the railway coach, when in truth practically every section of our country thus traversed is possessed of most intriguing historic interest. Seeing our own country first calls for more than seeing the marvelous wonders of nature. The story written by heroic peoples in conquering this our great land is of vastly greater interest. The novelist and the historian have endeavored to preserve this story of interesting romance.

THREE FELLOW TRAVELERS

On a recent journey through the Southwest I was greatly edified by contact with three traveling companions. Very plainly I manifested that the semi-arid appearance of vast stretches of that country irked me, and I was roundly rebuked by my first associate in travel who happened to be the president of the American Avocado Growers Association. This discerning westerner pointed out many of the traits of real worth possessed by this country. Only a pure case of prejudice on the part of any one would demand that the country have some semblance to what he had been accustomed to in the East, and would thus call forth a disparaging attitude toward what he was observing. This fruit grower of the West waxed eloquent in describing what the country meant to him. He marveled at the possibilities of irrigation and words failed him as he described the great acreage that could be used for grazing. He elaborated on the health benefits of the dry climate, and had much to say about the vast stores of mineral resources. He scorned the traveler who was so blind that he did not see. Elizabeth Barrett Browning's well known statement was very fitting to his enthusiastic attitude: "Every common bush is aflame with God, but only he who sees puts off his shoes."

My next companion was the president of the Normal College of New Mexico, Dr. Harry Gossard. He was steeped in the lore of New Mexican archeology, with Indian and Spanish history and legend. Nothing of the customs of the Indian tribes was without significance to him, and the Spanish intrusion into that great country long before the Pilgrim Fathers landed in New England was to him an epic of fascinating interest.

My other friend was a dry-land farmer, a member of our own Church. The farm territory of southern Colorado responded to his agronomic cunning and yielded in one year over eighty-four thousand bushels of corn. As I lamented to him the ravages of the devastating dust storms, he replied that this was nature's way of refertilizing the soil. The memory of the great largess of his fertile acres did not brook the attitude of pessimism. "Memory drew a charm for his relief," and he thanked God for blessings of the past and took new courage, not without promising to help the Lord's servant and the Lord's cause in a large way from nature's bounty.

Thus these fellow travelers revealed that only with discerning eyes can any one appreciate what God has given us in the way of a home land with wondrous wealth and beauty, and what is true in the realm of perceiving nature's lavish hand, is true in the realm of understanding the needs of the varied types of people who compose our great national population of more than a hundred and twenty millions of souls. Home Missions as an institution of the Church must have the eye of the Christian traveler directed to the great fields of opportunity by another Fellow-Traveler, who is revealed as being the One who bids us lift up our eyes and look upon the fields ready to harvest.

SPIRIT OF ROMANCE CAUGHT BY NOVELIST AND HISTORIAN

No one should ever visit our Spanish-American mission field without first reading the history of New Mexico, and also read Willa Cather's historic novel, "Death Comes for the Archbishop," the setting of which is in the very valley and towns where our missionaries are now carrying on their labors of love.

In this chapter we want to tell of our Spanish-American work in the upper Rio Grande Valley in New Mexico. We also want to tell the story of our denominational work among the Scandinavians. To have your hearts prepared for the home missionary opportunity this most virile race affords, you should read the narrative by the late Professor O. E. Ralvaag, "Giants in the Earth." Another intriguing story we want to include in this chapter is that of the Bohemian settlements in America. For adequate background to incite an interest in the possibility of missionary work among this most colorful people, one should read the book entitled "The Spell of Bohemia," by Will S. Monroe. This story will set on fire a holy zeal for recovering this much abused race of people to allegiance to our evangelical faith, whose forebears have had such a remarkable and worthy part in the Protestant Reformation. Then too, there is a most arresting story of a settlement of three million people in the fastnesses of the Appalachian mountain range. Our United Brethren people have opportunity to do something eminently worth while among these people who, because of environmental reasons, have moved more slowly in the march of civilization. They are possessed of inherent worth, and we should thrill to the idea of lending succor to a people who will respond so readily to the message of the Church in evangelism and Christian nurture.

HOME MISSIONS RESPONDS TO SAME SPIRIT

Much could be said of Italian, Hungarian, Jew, Negro, Oriental and the migrant worker living within our borders, but for the sake of being practical we want to limit our discussion in this chapter to the southern mountaineer, the Bohemians, the Scandinavians, and the Spanish-Americans as well as the Indian tribes at our door. The passion of our home mission work should be "to hear them all speak in our own tongue the wonderful works of God." We would not do violence to this passage in making its application both literal and figurative. The English language readily becomes the medium of expression, but there is in the language of United Brethren interpretation of the gospel message something which is dear to us, and which has won the respect of our sister communions. Although Home Mission work in greater measure is carried on among people with Christian background, nevertheless, we are wrestling today against materialism, gross indifference, suspicion, illiteracy, and what is now most challenging, a militant atheism.

OUR OWN FREE HILLS

"Once more I breathe the mountain air,
Once more I tread my own free hills."

MOUNTAIN PEOPLE GAIN THEIR HOMES

Much has been written about the people who have settled in the mountain regions of Virginia, North Carolina, Kentucky, Tennessee and Georgia. These people represent the descendants of the early Anglo-Saxon colonists, and it is very natural to conclude that the hardihood and courage of those early settlers is still to be found in the people who find their scant livelihood in these mountain regions. There was an impulse on the part of the ancestors of these people to cross the mountain ranges, but because the roads were poorly con-

Kentucky Mountain Home

structed and some mischance occurred during the journey such as the breakdown of the wagon, the loss of a horse or mule, or some similar accident, made it necessary to discontinue the journey to the more fertile regions of the west. Obliged thus to stay in these hills and mountains hard-by some stream of abundant mountain water, together with the benignant climate of winter and the cooling breezes of the summer time, they were allured by the inspiration such a picturesque section afforded. They subsisted upon wild game, and the soil yielded sufficient if not a super-abundance of produce for their livelihood, and these most picturesque settings became the home land to the generations that followed, and being the land of their birth, these people learned to love their mountain haunts that gave them their home. Many generations have followed, holding fast to the primitive character of the first settlers' manner of life, and also escaping the advancement and quick movements of the more rapidly developing parts of our country. They have preserved their language, customs and religion in the most primitive and traditional aspect. They speak the language of their fathers as it was known centuries ago; their isolation from the currents of progress and advancement has made them content with their lot, and these influences all combined to preserve them as a primitive people. To be sure the much heralded advance of civilization has done something for humankind, but the time for reflection and opportunity for living unhurried lives that these mountain regions give to these people, has also contributed much in the way of preserving some real inherent virtues. If we can see any relation between the environment of Lincoln and the qualities that found expression in his soul, we can conclude that a slow-going environment such as these mountain regions provide, will make a preparation upon which other influences can well build. Most notable personalities have come from these remote mountain sections of our country, and these people have made rich contributions to many fields of culture.

Mountain Family on the Way to Church

OUR MOUNTAIN WORK

The United Brethren have for many years worked in the mountain regions of Kentucky, and we have there one church that is making its particular appeal to our denomination at large. This is what is known as the Barnett's Creek Church.

Barnett's Creek Church

At present this congregation worships in a log structure. With a more adequate building, it is thought that this church can greatly enlarge its influence and can reach people over a much more extended area. One of the outstanding features of this church is its development in the field of music under the very capable direction of its leader. The choir of this mountain church has won fame far and wide. Each year a singing festival is held in the neighboring city of Jamestown, a county seat. Here musical organizations from many surrounding communities gather for the purpose of exalting musical expression, as well as for stimulating musical standards for the various communities. What is particularly gratifying to us is that our Barnett's Creek musical organization repeatedly carries away the honors granted by this singing festival. Now we are planning to erect a more worthy church for this thriving mountain congregation. The Women's Missionary Association has provided more than one thousand dollars this year for the equipment of this new church through the efforts of the boys and girls of our Church in their Glad Chest offering. With this as a start, the fund has now grown to about $1500. This, together with the volunteer labor which will be used in constructing the church, is about half the amount that will be required for bringing this worthy project to completion. The entire Church can be glad to have a part in enriching the religious life of this community, and the purpose of the Kentucky District workers is to make this church a life-giving

center so that other congregations may feel the influence of this greatly stimulated organization.

Our denominational work in Kentucky and Tennessee is very long standing. The early missionaries have wrought well, and with the advance step at the Barnett's Creek church, our missionary endeavor should reach out to increase our number of preaching places and thus contribute a wholesome evangelistic influence over a widespread area. From these efforts will come forth in the future, missionaries and preachers to bless the world. Good roads are now being constructed and better schools and churches must be provided.

THE PRODUCT OF OUR WORK AND OUR OPPORTUNITY

In this field of Kentucky there are even now being raised up volunteers for wider Christian service. One young woman from our Manntown church is ready to respond to the missionary call, but until that call comes she is finding much to do in the way of larger preparation and of real missionary

Daily Vacation Bible School Work in the Kentucky Hills

service in her own church and neighboring communities. She has finished her Junior College work and has won a life certificate to teach and conceives the work in secular education to be fraught with abundant opportunity for giving spiritual direction to those under her care. In addition to the public school work her summers are occupied in carrying on Daily Vacation Bible Schools. Surely this is a ministry of love, and a benediction to hundreds of boys and girls. This young woman, Miss Clora Mann, is an evidence of what our mission work in this section of the Kentucky hills will produce. As

our people provide funds for the better church building they will not forget to pray for this young woman of devotion, and the work that is near to her heart.

A splendid young preacher, Rev. Roy Overstreet, is another product of our work in this community of mountain churches. This year he graduates from the very noted Berea College, and with better equipment goes out to bless the world with the telling of the same gospel message which has won his devoted allegiance.

What we as a denomination will sow as seed in this country will under the blessing of heaven bring many more young people to places of effective service in the Kingdom of God.

THE SCANDINAVIAN SAGA

IMMIGRATION AND THE COMING OF THE SCANDINAVIANS

The late Professor Rolvaag, of St. Olaf College, Northfield, Minnesota, has written a most arresting novel in the Norwegian language describing the settlement of the Dakotas by the Scandinavian people. It is a recital replete with the narration of hardships and courage that were required to meet the responsibilities of conquering what has proven to be a not too productive country. So impressed was he with the spiritual and physical prowess of these people of his own race, that he went to the book of Genesis for a title which would give worthy description of what he found to be innate in these sturdy immigrants. "Giants in the Earth" is the title given to that book. Of all the difficulties encountered in establishing homes and bringing from the soil an evidence of its worth, the greatest single one impressed upon his mind was the indescribable monotony produced in the prairie country in both summer and winter. This unrelieved expanse of prairie country clothed in winter by seemingly endless stretches of snow and little relieved in the summer time, tended to produce a mental attitude of melancholia, and in one instance he described the torments of this country effecting a mental breakdown of one of his characters.

There is nothing more genuinely fascinating than the story of immigration. Those of you who read this book, and who know yourselves to have been nourished in the bosom of a kind and bountiful home land, little sense what it must be to break the ties of home and native country and seek the happiness they bring in a far away and ofttimes hostile land.

Oliver Goldsmith has caught the soul tragedy of this experience in these most beautiful lines:

The good old sire the first prepared to go
To new found worlds, and wept for others' woe;
But for himself in conscious virtue brave,
He only wished for worlds beyond the grave.
His lovely daughter lovelier in her tears,
The found companion of his helpless years,
Silent went next, neglectful of her charms,
And left a lover's for a father's arms.
With louder plaints the mother spoke her woes,
And blessed the cot where every pleasure rose,
And kissed her thoughtless babes with many a tear,
And clasped them close in sorrow doubly dear,
Whilst her fond husband strove to lend relief
In all the silent manliness of grief.
Good Heaven! what sorrows gloomed that parting day,
That called them from their native walks away;
When the poor exiles every pleasure past,
Hung round their bowers, and fondly looked their last,
And took a long farewell and wished in vain
For seats like these beyond the western main,
And shuddering still to face the distant deep,
Returned and wept, and still returned to weep. *

The Scandinavian people are closely akin to the German race which nurtured our early denominational life, and it is not surprising that this race of people take readily to the characteristics that are natural to our people. We have not done a great deal in the strictly Scandinavian communities, but in the few cases where we have essayed to make our approach with the gospel ministry, the response has been such as to warrant special treatment in this Home Mission chapter.

UNITED BRETHREN WORK AMONG THE SCANDINAVIANS

There are two cities in the United States which are preponderantly Scandinavian. These are Jamestown, New York, and Minneapolis, Minnesota. The former city is located in Chautauqua County. The name of this county has become famous because of the well known educational institution

* "The Deserted Village", Goldsmith.

which was founded here several generations ago. It is on the shores of the beautiful Lake Chautauqua that the well known summer assembly of the same name is conducted. Around this lake and in other parts of this county the United Brethren Church has some thriving organizations. Two are located in Jamestown, and there are two others in the suburbs of this city whose membership is more particularly Swedish. The story that is told of these churches indicates some home missionary truths that are most essential for our denomination to appreciate in promoting the work that is allocated to this department. The first truth is that the genius and program of the United Brethren Church are of such sterling worth that it will be acceptable in practically any community where it may start a mission church. The second truth is that the Scandinavians as a race are possessed of some most worthwhile qualities, that we as a denomination could do nothing more worthwhile than promote our work among this nationality in America wherever we can find such opportunity.

The first church thus alluded to is located in Chautauqua County, New York, at Frewsburg. The church had been abandoned by the Congregationalists and the building was taken over by our denomination in 1894 and for a period of twenty years we carried on a fine evangelism and assembled a substantial membership, the greater part of whom were Scandinavians. In 1914 the congregation urged the building of a more adequate church plant and with a whole-hearted spirit of cooperation they remodeled their former one room church so as to provide more adequately for organizational and educational work. From that time on the church forged ahead and became the leading church in the community. Today this church has a splendid organized program, and they make the Benevolence Budget of the Church a preferred claim.

One of the first advance movements undertaken by this aggressive congregation after they had their modernized equipment was the organization of a Leadership Training Class. This became a popular organization and attracted the attention of a nearby community which provided about fifteen additional members. The study group continued their work over a period of two years, and at the end of that time the members received certificates of graduation from the interdenominational headquarters of Religious Education at Albany, New York. One of the results of this training class was that this adjacent community which is also predominant-

ly Scandinavian requested that the United Brethren organize a church in their midst. The reason for this invitation was to be found in the admiration the people of this community had for the program of our denomination. There were no United Brethren people in that community whatsoever. The Swedish people had a background of religion very clearly defined and several of the larger denominations had attempted work in this community, but all of these influences were put aside and the community requested the coming of our Church into their center, and in return for what they considered a great favor, they began at once to support our denominational institutions. They began to send their young people to our colleges, and by reading our literature, and promoting our prescribed organization, in a surprisingly short time they became loyal to our interests. They built a fine new church and parsonage as well, with but very small home missionary assistance and they have ever kept an aggressive church idealism.

Besides these two churches that are preponderantly Scandinavian, we have another church developed among people of this Nordic stock. With no United Brethren constituency whatsoever this mission was organized in Minneapolis, Minnesota, about a quarter of a century ago. This church at once developed a fine quality of fidelity to pastoral leadership, and in the case of the first two missionaries they kept each one for a ten-year period. It is said of the Scandinavian people that they develop friendship to a fine art, which quality never fails to include the pastor and family. Many tangible evidences of this truth are possessed by the preachers who have been honored by serving them. It was the writer's privilege to serve during more than half of his ministry in parishes made up of this sturdy race. In one instance he drove his horse and buggy into a farm yard, intent upon making a pastoral call. This Swedish family of father, mother and four splendid sons knew little of the English tongue, but they, to the last member, set about to give tangible evidence of their appreciation of a visit from the minister. The preacher was made a dinner guest, and even the horse enjoyed a larger ration of oats than was his daily lot. What cordial hospitality was expressed as the simple viands of the Swedish dinner were tendered with mute insistence upon the grateful preacher! Later this entire family bowed at the altar of prayer in the revival and joined a church whose language they little understood.

THEIR RESPONSE TO OUR INSTITUTIONS

As was said before these people in deference to their new church allegiance began with a splendid show of loyalty to send their young people to our colleges. While penning these lines I read in the current newspaper that a splendid young woman from one of these churches who a few years ago enrolled in Lebanon Valley College was chosen as the most popular and the best "all around" student of the institution. She will be graduated this spring and truly brings honor to her alma mater, and an even greater honor to the Church which has had such a great interest in her life.

A story of college triumph of equal interest can be told about another one of the girls from this same church. This time the college is Otterbein. She was graduated with marks of distinction and after acquiring her advance degree in Syracuse University, she was chosen by Otterbein College as Dean of Women. This item refers to Miss Margaret Anderson, who is well known to many who will read this book. It has been remarked that Miss Anderson possesses a fine denominational loyalty and in a very real sense she is serving well her church and generation. The influence of Home Missions is thus immeasurably extended.

Miss Margaret Anderson (right) dean of women, Otterbein College, with one of the students, Dorothy Rupp. Miss Anderson is a United Brethren with Scandinavian background, and Dorothy traces her United Brethren lineage five generations to Frederick County, Maryland.

The third story is about Leola Hansen who was strangely led to Indiana Central College from the Minneapolis church. Many fine educa-

tional institutions are to be found in the environs of the great Twin Cities of the Northwest, but through the many vital influences operating in the Church of her birth, she was constrained to choose her denominational school. In three years' time she finished the four-year course and one year ago was graduated. The president summoned her singly before the

Leola Hansen (right) honor graduate, Indiana Central College, 1934, with her mother and sister, Audrey. All from our Scandinavian work.

great concourse of people to bestow the graduation degree upon her with the coveted qualifying words—summa cum laude. Possibly this was the highest honor ever bestowed by the school when it is remembered that she did the necessary work in three years.

Because of her unusual talent in the department of speech she subsequently won recognition in the Minnesota State University. In her post-graduate work in this school, one of the largest of the country, she was assigned the leading role in a play. The setting was strictly modern and Leola would have been obliged to portray the modern life by indulgence in smoking and wine drinking, et cetera. At this she very strongly demurred declaring, Daniel-like, that such portrayal

was against the religion of her mother, of her Church and of her college, and required that she be assigned to a more suitable vehicle for the expression of her talent.

Two other young women from this church have gained special recognition in this college, one of whom is Miss Florence Estermann, now under appointment as a deaconess to our work in Oakland, California, and about whom more will be said in the fourth chapter. The other is Miss Letha Bartell who graduates this year from Indiana Central College. Miss Bartell was cited for especial honor in possessing a most adept skill in accounting, and was able with this talent to find employment in the college bookkeeping department. With this happy combination of doing part time work, she has been enabled to pay for her education in large measure, and has saved the college many hundreds of dollars. All of this is written to demonstrate that our denomination is capable of working effectively among a people that do not have our denominational background.

The Scandinavian people have, as it is thus shown, responded most gratifyingly to our home mission evangelistic approach, and they have returned in gifts of money and of consecrated personalities a great deal more than the denomination has ever invested in their behalf. It would be to our credit to strengthen our Scandinavian churches as they possess a most enviable record of fidelity and cooperation. They have brought credit to our denomination and we are the richer for these splendid congregations.

THE SUBLIMATION OF DENOMINATIONALISM

A Protestant denomination that is worthy of inclusion in the great family of denominations must have as a single objective the advancement of the Kingdom of God. Denominationalism will be none the less real by thus exalting to its supreme place the interests of the Kingdom, but will exemplify what can rightly be termed the sublimation of denominationalism.

THE BOHEMIAN APOSTASY

OUR ONE BOHEMIAN CHURCH

In the little town of London, located in Southern Minnesota, stands a little United Brethren chapel. It is well kept and the interior is finely appointed. There are cushioned pews, and everywhere there is evidence that some one imbued with

home missionary zeal established this church about a quarter of a century ago for work among the Bohemians who constitute practically the entire population. The work of the church has languished, however, and the attractive little building has stood for the most part unused. Quite recently one of our very energetic licentiate preachers opened the doors once again, and a fine group of little Bohemian children have responded to his invitation in his attempt to develop a Sunday School. For many years this little church building has been cared for by a good woman in whose heart there lingers no doubt a hope that some day the church might succeed. Conflicting sentiments struggle in her soul. Her forefathers were among the very first to espouse the cause of the Protestant Reformation, but today her own people have renounced almost completely the Christian faith. Is there any wonder that this Bohemian woman who cares for the church building with tender ministrations possesses a secret longing that the church which was such a comfort to her forefathers will once more bring its message of hope and comfort to her people?

FASCINATING BOHEMIAN STORY

The story of the Bohemians is one of the most engaging of all the stories that come to us about the European immigrant people, and it is interesting as it tells the strange religious and political vicissitudes this race experienced in Europe; and their settlement in America is again replete with great interest.

Bohemia proper is a country completely surrounded by high ranges of mountains so that all the rivers draining the territory rise within the boundaries of this geographical entity. These smaller rivers empty into the slow moving Elbe, and a country with such geographical unity would readily lend itself to the creation of a homogeneous and nationalistic people. Within this territory the first of all the universities of Europe was founded in the capital city Praha (Prague), and this city thus became the outstanding educational center of Europe. Here a great cathedral was built in connection with the university, and from this surrounding territory came a young Bohemian renowned for his scholarship and eloquence. He rose to high position in the university and was made rector of the cathedral. Because of an alliance by marriage of the royal family with England, the influence of Wycliff made great impression upon the life of this young political and religious hero, John Hus.

This young man soon voiced sentiment clamoring for the reform of a corrupt church. His arguments were founded upon theological tenets which were at variance with the teaching of the Roman hierarchy. He was summoned by national and ecclesiastical authorities to a council of the Church at Constance. His journey to this council was conducted in almost regal splendor, but in the subsequent events, he was accused of heresy and, failing to recant at the demand of the Council, he was turned over to the civil authorities on the charge of heresy, and condemned to be burned at the stake. This was in the year 1410. The martyrdom of John Hus brought about by political treachery fired the Bohemian people to such a frenzy of political and religious rebellion that they were enabled under the leadership of another patriot to gain their independence, and for a period of three hundred years they were a vigorous Protestant people. Then in the year 1620 they were called upon to resist an invader once again, and at the battle of White Mountain they were signally defeated and many of the Bohemian noblemen were brought to the public square and executed. This day is known in their history as Bloody Friday, and from that day forth there followed a most merciless persecution of the population. They were driven from their homes, and the recatholicization of the country was vigorously prosecuted. Even the Bohemian language was put under the ban and a systematic effort was made to destroy the literature of this great race. The marvel of it all is that there has been preserved through these centuries of struggle, a very genuine nationalistic spirit and in these very late years the patriots of this nationality are making a rigorous effort to restore what is left of their scattered literature as well as to purify the language in both orthography and syntax.

THE BOHEMIANS IN AMERICA

With this brief statement of historic background, we can appreciate the clannish attitude of this people as they come to our shores. In the first place they hold the record of possessing the highest type of literacy among all the immigrant people from Europe, but in matters of religion about which we are particularly interested, their national authorities declare that through these centuries of religious struggle, they now come to America with about seventy per cent renouncing all religion whatsoever. Many remain devout Catholics, and there are some Protestant congregations throughout our land which strangely enough are known as

the "Unitas Fratrum" which translated is United Brethren. They are called Moravian and Bohemian brethren. Not only do these people renounce religion in such great numbers, but they identify themselves with aggressive societies that advocate atheism and free thinking. Chicago is the second largest Bohemian city in the world. For the most part, however, they are rural people and have settled in large numbers in various sections of the Mississippi valley. A little study of these people will reveal that they possess hungry hearts, and the right kind of home missionary endeavor will undoubtedly bring many sturdy souls into our fellowship. They still venerate the memory of John Hus, the political and religious reformer, and in recent years they have erected a statue to his memory in Long Island.

OUR OPPORTUNITY

What could be more fitting for the United Brethren Church than to minister to these people who look with wistful eyes for a comfort they knew their forefathers had cherished? Our little Bohemian church in London, Minnesota, constitutes an opportunity for our denomination to do a most worth while work among a people who have in the main renounced the Christian faith for membership in atheistic brotherhoods.

As was said before, the Protestant Bohemian congregations throughout our country are generally known as the "Unitas Fratrum." They continue steadfast and represent the small remnant of Protestants in America from a race that really gave Protestantism its first great adherence. These Bohemian United Brethren and the United Brethren in Christ have much in common.

Since the World War a new Republic has arisen, made up of five provinces of which Bohemia and Moravia are the largest. Their sense of patriotic nationalism has again been fanned into a flame by their leaders. In America, while still recognizing a strong bond of patriotic fervor, they expect that the process of assimilation shall progress rapidly in their settlements of the new world. They are intermarrying very readily with the German race in America, and it must be granted that they are producing some of the most worthy citizens of our great Republic.

One of the most devout Sunday School superintendents in our Church that I have observed in recent years is of this Bohemian stock. It was my privilege to know personally another very devout churchman in the Baptist denom-

ination who rose from the poverty of a Bohemian immigrant farmer's family to become one of the State's legislators. The story he told of the hardships of his youth is most fascinating, and his rapid rise to favor and political distinction, and his fidelity to the Protestant Church, create a story that should awaken a new sense of the real worth of these different types of European people who come to make their homes in this land of freedom and opportunity. We pray that God will awaken the hearts of our great Church to assist in carrying on aggressive evangelistic efforts among these misguided but worthy people.

THE LAND OF MAN-YANNA

ITS GEOGRAPHY AND HISTORY

In Spanish the word Man-yanna is spelled Mañana, and means tomorrow. New Mexico has been called The Land of Mañana, doubtless because its people have learned to affect a somewhat languorous attitude toward life. "Never do today what can be put off until tomorrow," would be their inverted maxim. Another name given to this most interesting and picturesque country is "The Land of Poco a Tiempo" which carries with it a similar meaning — the land of slow movement. Mary Austin has styled New Mexico as the "Land of Sunshine, Adobe and Silence." It is truly a land of such romantic interest that the traveler is fascinated by

"Sunshine, Adobe and Silence," a New Mexican Village

its history of Spanish conquest and of Indian life, as well as by its present character. The large population of Spanish-American people together with remnants of several most significant Indian tribes lend a most colorful interest to the country. In territorial expanse it is so great that its population of more than two million provides not more than three or four souls to the square mile. From north to south it is cut through by the great Rocky mountain ranges. Great snow-capped peaks tell of extinct volcanoes, and the snow covered mountain ranges supply the water for the swiftly flowing mountain streams. The government sustains several national parks preserved for timber protection and for the protection of wild life, and as places of archeological and historical interest.

There are several noted remains of the homes of the cliff dwellers in parks explored and studied by Bandelier, an archeologist of note. A very fine example of the homes of the ancient cliff dwellers is in a national preserve known as the Bandelier Monument with the local name of Frijoles Canyon. Frijoles is the Spanish word for beans, which has apparently no significance. Here the ethnological study has resulted in reproducing to some extent for the benefit of those exploring the ancient habitats, the three stages of the life of these prehistoric people. First, are the unmistakable caves carved into the rocks on the sides of the canyon. The next improvement was made by building projections from these cliffs of adobe houses supported by poles and various types of roofing. Later there is evidence of great stone and adobe structures on the floor of the canyon, built with the idea of affording protection for the tribes.

The Indian tribes in some instances remain, and the government is giving aid in perpetuating the art of pottery making and weaving. Some of the noted Indian tribes are the Navajoes, Pueblos and Hopi. The ceremonial dances of religious significance are still performed to the great interest of travelers and students of Indian life. The corn dance and the snake dance are the most noted and in both instances are significant as prayers for rain.

The Spanish have given a refined touch to the Indian art of weaving and the creations of rug and blanket weaving are works of real artistic merit. Navajo weaving is the famous Indian craft and the Chimayo weaving of finer texture is a famous Spanish type. The history of the Spanish occupation of this country dates back to the sixteenth century. Just six miles north of our Edith McCurdy mission school is San Juan, an Indian pueblo. Just across the river Chama from

Glimpses of Famous Indian Dances

San Juan lies the site of the first capital of New Mexico under Spanish colonists. This is called San Gabriel and was founded by Juan d'Onate in 1598, nine years before the first English settlement in America. This territory, therefore, is the oldest settlement by white men in the United States. The road which passes the school is the old San Juan road, the trail of which was blazed by these early pioneers. It connects San Gabriel, San Juan and Santa Cruz with Santa Fe. All of these towns are very old settlements of the Spanish conquistadores. This is the very heart of that early Spanish settlement.

THE UNITED BRETHREN OCCUPATION

It is a matter of very great significance that the site of the very earliest settlement of the United States by the white man is the vicinity in which our United Brethren Church is carrying on the very noted Mission school work among the Spanish-American people. The Edith McCurdy School is located in Santa Cruz, a little Spanish-American village of picturesque plaza, where is erected in the center the Holy

Cross which gives the town its name. Fronting on this plaza is a most ancient adobe church and the town itself is one of the very oldest in our land.

THE HISTORY OF SANTA CRUZ

The story of the founding of Santa Cruz is that of the fascinating conquest of this territory by these Spanish conquerors.

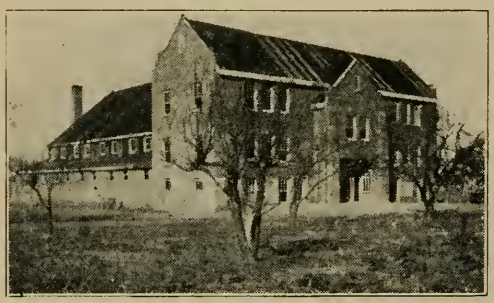
In those days what is now New Mexico was nothing but an undeveloped and little known province of New Spain. In 1580 there broke out in the country a terrible Indian revolt against the rule of the Spaniards, and the few Spanish settlements were broken up and the inhabitants either killed or driven away. The Indians then once again built their pueblos in the beautiful Santa Cruz valley thus wrested from the invading Spaniards. Stories of the great wealth of the country came to the ears of the Spanish viceroy, so eleven years later, 1691, he dispatched DeVargas with his soldiers to retake the land and drive out the natives. Reluctantly the Indians submitted and took up their abode in the canyon near by, giving their home land to the conquerors. One of the new Spanish settlements was given the name of Villa Nueva de Santa Cruz (the New Town of Santa Cruz). The new Spanish settlers left their Mexico City homes in June, 1694 and in May of the following year they took up their new residence in what still remains the little village of Santa Cruz. This founding was just two hundred forty years ago. Here in this beautiful and romantic setting is our mission school, which undoubtedly has been the greatest single contribution to the well-being of these people during the long period of more than two centuries.

HISTORY OF OUR SANTA CRUZ MISSION

From a very humble beginning in 1915 this institution has grown into an educational plant of six fine buildings with a spacious campus of six acres. The school has an enrollment of one hundred sixty-five with a staff of twelve adult workers. Superintendent and Mrs. Glen F. McCracken with their two children are occupying the fine bungalow residence provided for them. The most recently constructed building on the campus is the administration building which includes a very modern gymnasium. This building is a most creditable brick structure and when fully completed would grace any college campus. Two dormitories, one for the girls and one for the boys, provide pleasant home life for as many as one hundred boarding students. A very ornate chapel completes this fine group of buildings and provides a place of worship for community residents as well as for the student body.

Teaching Staff McCurdy Mission School, Santa Cruz, with Conference Superintendent Nichols

A brief history of the institution's growth will be in order. In 1915 Miss Mellie Perkins came from Velarde, a town to the north, to open this school. During that year the first building, which later was remodeled into a boys' dormitory, was erected. In 1916 the chapel was built, with basement to provide class rooms. During the next four years the girls' dormitory was built; a private electric light plant installed; the number of workers increased to six; the first eight grades brought to an enrollment of about 75 pupils, and a church organization was effected with a membership of 44. Soon after this period, the boys' dormitory was completed. In 1922 and 1923 high school work was added, with teaching force as needed. This department increased rapidly, with the first class graduating in 1926. Since that time young men and young women have gone out as graduates of the McCurdy High School, and now have an active Alumni organization boosting for their Alma Mater. Our church membership has grown to 175. Our high school is fully accredited.



New Administration Building and Gymnasium

Buildings of Santa Cruz Mission, Chapel, Girls' Dormitory, Boys' Dormitory, Superintendent's Home

Industrial arts, home economics, glee club, and athletics have their rightful share in the program. On May 14 of this year the largest class yet, nineteen in number, received their high school diplomas. This fine class will leave their institution with real affection for their teachers, and for the school which has meant so much to them. As a token of appreciation they are contributing enough money to equip the rostrum of the spacious gymnasium auditorium.

RESULTS OF OUR LABORS

Some of our most outstanding students have such interesting backgrounds that we cannot help but appreciate their present development. You will be interested particularly in Bernardino, who is a senior boy in our boarding school. Bernardino was formally a professional drinker and "street bum," who attracted the attention of one of the boys, Onofre,

Santa Cruz Primaries—Nicolassa Martinez, Teacher

who had graduated from Edith McCurdy and become a teacher in this boy's home town of Alcalde. Onofre became interested in Bernardino and finally persuaded him to finish the eighth grade under his guidance. Through this kind friend's influence he became a Christian in spite of the fact that his family disowned him and drove him from his home. He is now very greatly opposed to liquor and to the tobacco habit. This tall, straight black-haired senior with his dark eyes has a very striking personality, and he has been very influential in upholding the highest standards among the boys in the dormitory. He has worked his way through the school with the help of his kind Christian friends and is now looking forward to further education at Indiana Central College.

It must be remembered that Catholicism is the traditional religion of these people, but they are asking of these Catholic leaders why their people have been left to a life of illiteracy. No satisfactory answer is forthcoming, and as a consequence our school work is being received with a remarkable sense of gratitude on the part of many. Even though this is true, the Catholic religion still has a strong grip on the people. The story of Ruby Roybal in the light of the above is most significant. She is one of the most attractive Spanish girls ever enrolled in the mission school, and has come from a staunch Catholic home. Her mother, however, died when she was quite young, and now through the influence of the mission school she has accepted the Christ in a new sense and has been an active Christian worker in the mission ever since. She is about to graduate and it is her purpose to return to the little mining town which is her home, and there organize a Sunday school and Christian Endeavor Society which should be the nucleus of a new mission station. God bless Ruby and her classmates as they go out from this school.

Group of Resident Girls, Santa Cruz Mission School

OTHER MISSION STATIONS

In addition to our educational work at Santa Cruz we have four other mission stations in this upper Rio Grande valley—Espanola, Alcalde, Velarde and Vallecitos.

At Espanola, a larger village than Santa Cruz, and situated on the opposite side of the Rio Grande river, we have a chapel which is used by the Anglo population of the town and surrounding country. This work is maintained entirely for religious activity without the supplementary work of plaza schools as are maintained in the three other missions lying to the north.

Espanola Church

At Alcalde our work consists mainly of one of the plaza or day schools. The work that is being done here will lay a strong foundation for a fine mission in

Miss Lula Clippinger holding Spanish baby

the future. We need a chapel and regular preaching services. Alcalde is the Spanish word which means "magistrate."

Still farther up in the valley we have three workers engaged in promoting the interests of the Kingdom at Velarde. Here is located the Houser Memorial Chapel together with a resident pastor, and in addition we have the plaza or day school of eight grades with two teachers who also give attention to general community work. This entire section of the state of New Mexico has been allocated to the United Brethren denomination, challenging them to carry on the work of evangelism and general community uplift.

Responding to the call, several of our workers have gone far up between two ranges of the Rocky Mountains to a little town of the name Vallecitos, which means "little valley." Here our work has resulted in achieving a most remarkable response on the part

Alcalde Mission, Workers' Residence and School Building

Buildings of Velarde Mission: Houser Chapel, Missionaries' Residence, School and Community House

of the village people. Some of these Spanish-Americans have been eagerly awaiting the coming of the Church with its most welcome day school. In a comparatively brief time this church has reached a membership of 58 and has exerted a most remarkable influence in the community. This mission is known as the Wiggim Memorial Mission, and this congregation is planning now for the erection of their permanent chapel made possible through a bequest given to the Women's Mission-

On an Errand of Mercy, Miss Lula Clippinger, Mission Worker

Spanish-American Congregation, Vallecitos

ary Society of Chambersburg, Pennsylvania, by Mrs. Shamberger, in whose honor the chapel will be named.

From all these mission stations young people of promise are directed to our school of high school standing at Santa Cruz, and from this institution the graduates have opportunity to continue their training in the State institutions of New Mexico, or as is the case with many of them in our own denominational colleges. It is especially significant that this educational work is receiving real commendation from educators throughout the State, and the graduates are holding

Spanish-American mothers present their babes for baptism in our Vallecitos Mission

most responsible positions in the public schools throughout the valley. Everywhere expressions of praise are heard for the work that is being done in our four schools. Our enrollment reaches about three hundred and fifty. During the period of more than a score of years, we have observed more improvement in matters of education and general conditions of literacy, progress in road building and agriculture, than was accomplished in the period of more than two hundred years prior to our Protestant influence.

NEW MEXICO WORKERS

SANTA CRUZ

Superintendent.....Glen F. McCracken
Principal.....Zella B. Herrick
High School.....Pearl Jeffords
Commercial Work.....Irene Bachman
Music and High School.....Georgene McDonald
Upper Grades and Athletics.....Harold Freshley
Lower Grades.....Nicolassa Martinez
Girls' Matron.....Lena Blake
Kitchen Matron.....Matilda Peterson
Boys' Matron.....Mrs. A. L. Roberts
Handy Man.....Mr. A. L. Roberts
(Address: Santa Cruz, New Mexico.)

VELARDE

Principal and Primary Grades.....Cora Newman
Upper Grades.....Marie Langdon
Pastor.....Rev. Miss Eleanor Sheaffer
(Address: Velarde, New Mexico.)

ALCALDE

Principal and Upper Grades.....Mr. Condido E. Medina
Lower Grades.....Mrs. Condido E. Medina
(Address: Alcalde, New Mexico.)

VALLECITOS

Principal.....Delia Herrick
Community Worker.....Lula M. Clippinger

ESPANOLA

Pastor—(Espanola-Santa Cruz)...Rev. C. A. Schlotterbeck

NEW MEXICO NATIVE ART

If New Mexico is the land of Adobe and of Sunshine, it is also the land of the Navajo blanket. Every visitor is beguiled on all sides with most attractive specimens of this famous Navajo Indian craft, and to fail in appreciating this rare art is to be culpably blind. I spent considerable time in selecting a specimen of this handicraft. Finally a blanket of beautiful maroon color with the Indian thunder bird wrought in black and white caught my fancy. This was soon in competition with a blanket having the same color, but ornamented with conventional pattern. I finally decided upon the latter, but the significant thing about it all was that the blanket together with the meaningful designs had a great story to tell. The thunder bird is the most outstanding of more than forty Indian symbols, and the meaning attached to it is: The Sacred Bearer of Happiness Unlimited. All this is exceedingly interesting, but how much greater message could a home missionary traveler learn from this coveted bit of Indian weaving!

THE NAVAJO INDIAN TRIBE

First of all we would have to appreciate that the Navajoes have lived in this country long before Columbus discovered America, and that the relation we sustain to them is that of being their despoilers. We of the white race have taken this great land of wealth and opportunity from our Indian brother, and here in New Mexico, on the largest Indian reservation in the United States, lives the largest remaining Indian tribe. This tribe now numbers forty-two thousand, and it is natural to expect that there has been handed down to this present generation some of the resentment their ancestors held for the white man.

After the Navajoes were completely subdued they finally pledged to give the white man's government no further trouble. That was in 1863. It must be said to their credit that they refused to accept the grant of support that the government offered them, and chose rather to be privileged to make their own living. They are a people noted for their thrift, and they have been faithful in keeping their pledge to be peaceful and obedient wards of our nation. Today they are asking why the government has failed to give them adequate schools. Not more than two per cent of this great

Famous Indian Pueblo, New Mexico

tribe have accepted the Christian faith, but are living in the paganism of their ancestors.

THE STORY OF LUCY—A NAVAJO INDIAN GIRL

Rev. C. C. Brooks of Farmington, New Mexico, relates a pathetic incident of a little Indian girl by the name of Lucy who was in the mission school conducted by the Methodists. She left the school because of a weak heart condition, and the medicine men of the tribe were called in to effect a cure. Rev. Mr. Brooks relates, "These fellows got all the information they could and then diagnosed the case like this: Lucy had been swinging in a swing at school, had fallen out, and the fall had broken her heart. Of course if they were paid enough they could heal her, so the parents, willing to make any sacrifice for the girl, arranged for ceremony after ceremony, exciting the child and gradually wearing out her little remaining strength. We went out to try to get her. She was poor and weak, but they wouldn't let her go. Their fear of the devils and of the medicine men blinded their eyes still.

In two or three weeks word came that Lucy had died—free from the suffering she must have borne as long as she lived. When the report of her last words came to us, we rejoiced. She said to her friends and parents, 'I wish I had gone back to the mission with Mr. Brooks. Tell the boys and girls to keep the faith that we found at the mission school.'" Mr. Brooks further relates the confession of an old medicine man, "Yes, we admit it. You (meaning the Christians) have a book in which the truth is written down, and it does not change. We have only the words of our gods as they were spoken to our fathers long ago. It may be they have changed in the many tellings. We cannot be sure."

THE BANDELIER MONUMENT

At no place in our country are there to be found so many evidences of the prehistoric life of the Indian tribes as in New Mexico. As the visitor explores the sides of a canyon he may see engraved on the rocky walls some of the art work produced by these ancient inhabitants. These relics of early Indian life have become so fascinating to the student of ethnology that the government has by Presidential proclamation set many such regions aside as national reservations in the interest of scientific investigation and the preservation of forests and of wild life. This type of reserve known as a National Monument, set aside by proclamation, is to be distinguished from the National Park, which is reserved by act of Congress. There are sixty-seven such national monuments, and the one nearest our mission field, known as the Frijoles Canyon, is called the Bandelier monument. President Wilson in 1916 gave this region governmental supervision and until 1932 it was under the Forest Service. Now it is under the National Park service, and a custodian is in charge at all times. I am greatly indebted to Custodian Jackson, who is thoroughly versed in matters of interest here found. He is more than ready to make the territory of most genuine interest to all visitors by giving most careful information, thus making the canyon vocal with a story that quickens the imagination and makes such exploration an experience long to be remembered.

The name Bandelier is given to this reserve in honor of a distinguished scientist and writer by the name of Adolph F. Bandelier, who for a number of years lived in one of the caves of the ancient cliff dwellers and at the end of this period of intensive study wrote the fascinating ethno-historical novel entitled "The Delight Makers." He studied the mythology

of the living Indian tribes, and by piecing together the traditions they could reveal to him, with the mute evidences the stones and trees afforded, together with the caves of the cliff dwellers, he assembled a wealth of most fascinating Indian ethnology.

The principal interest of this park is to be found in the ruins of the ancient cliff dwellers' homes. A great ceremonial cave high up on the side of the canyon tells of the customs of the tribal life and of their religion. A series of ladders conveniently placed by the Park service will assist the visitor to reach the ancient seat of tribal religion. The story that is found is one of the ancient Indian tribes struggling to defend themselves from their war-like neighbors, and also struggling against the same rav-

Glimpse of Frijoles Canyon, Home of the Ancient Cliff Dwellers.

Present Day Indian Officials, probably descendants of the Cliff Dwellers.

ages of drought that are known in the country today. Doubtless the remnants of the ancient cliff dwelling Indians are found in the various tribes now remaining in this country. These people are naturally religious and many would respond to the message of life we should bring to them.

THE SILENT CHALLENGE TO OUR CHURCH

We as a Church should conceive of our work in this great section as just begun, and give diligence to promote the work of evangelism among all the races that populate this expansive territory of the Southwest. It would be appropriate that the United Brethren Church extend the scope of her influence in New Mexico so as to have a part in bringing the satisfying gospel to these first possessors of our native land.

"Throw the Keys Away"

CHAPTER IV

"Throw the Keys Away"

SIGNIFICANCE OF THE TITLE

We are indebted to Professor N. C. Schlicter for the title of this chapter which he used for the caption of an article appearing in The Religious Telescope under date of February 16, 1935. The significance attached to the very unique title was found to be an appeal to the churches to give the church buildings over to a more aggressive week-day program of religious education and social service.

THE LARGER CONCEPT OF HOME MISSIONS

Home Missions must heed this exhortation if it is to be an effective agency of the Church proposing to do its share of evangelizing our great population centers throughout our country. There is only one worthy attitude for the United Brethren Church to take as the religious forces face the alarming conditions of apostasy and declension so apparent the world over, as well as in our own land, and that is to do our share with a spirit of devotion and self-sacrifice. As a denomination we are never criticized for doing a

worthwhile work of evangelism and Christian Education. The criticism directed against our expansion work is only against our ineffectiveness, and in the very nature of inter-denominational courtesy, we are expected to promote our work effectively and in accordance with our peculiar denominational genius. In order to reach this desired standard of effective work on the part of our Home Mission churches we must develop a technique or method for successful work among non-United Brethren constituencies. We must once and for all banish the idea that Home Mission work depends upon the gathering of people of United Brethren background. That attitude held exclusively savors too much of denominationalism with a sectarian emphasis. It is most commendable to preserve our denominational ties and conserve the fruits of faithful labor in years gone by, but to fail in comprehending Home Missions as an evangelistic agency for reaching the multitude is most lamentable. Therefore we must address ourselves to this laudable task with most statesmanlike discernment.

SEVEN-DAY WEEK CHURCH ACTIVITY

Our approach to the task must necessarily call for adequate methods, and one which is really basic is that the Home Mission church plant must be an active center for religious and social life. Certainly it is a sad commentary on the methods of aggressive Christianity that church houses are dark and lifeless, while semi-religious and secular centers teem with life. The church building is dark in too many instances when other centers of social activity are attractive with bright lights and still more attractive with the illumination of brilliant personalities. The church program prescribed for the present day church is large enough to require that the church building be used every day. While it is not the rule, all are acquainted with some wide-awake churches that are reaching this standard to a very marked degree. There is scarcely a pastor or church worker who has essayed to accomplish the more advanced program of the church, who has not been confronted with the problem of getting physical equipment to promote a fine ideal. The church building is perhaps designed with Sabbath worship in mind. The heating plant is often designed for Sunday activities only. Too many fine ideals have become abortive because the church house does not make available a properly furnished and properly heated room. It is too costly to fire a great boiler, designed to heat the

large church building in order to give accommodation to a small but most significant group of church workers. To bring about an adequate solution to this ever-increasing problem it is recommended that a guild house be provided for every Home Mission church with separate heating unit not larger than sufficient to heat an eight-room dwelling house. Such provision would not require more than one hundred dollars extra annual appropriation for fuel, but it would accommodate the ever increasing and most laudable demand for use of the church house for promoting educational, social and religious activities.

Such activities center around the group life of the church and can be accommodated in the smaller rooms. Since a guild house is what is commonly known as the educational unit of a church structure, it should be so modified as to comprehend the needs of the week-day program of the church.

The provisions thus described are everywhere recognized as essential for home missionary work in a great city, and the reason is not hard to find. When there is no United Brethren constituency provision must be made to overcome what is commonly spoken of as being a disadvantage. But as was intimated before, a dependence upon a denominational constituency necessarily puts home missions on a less exalted basis than it merits.

It is most obvious that the weakness of denominationalism is not that the denominations have attempted too much, but that they have attempted too little. The curse of overlapping is not so much due to promoting the great ideal of evangelism, but rather to the more unworthy ideal of preserving denominational allegiance. This lesser ideal should be absorbed in the larger and more commendable program.

With these observations in mind, it becomes apparent at once that a small denomination cannot use the same methods that will be employed by a larger fellowship. We need not be prostrate, however, but proceed to develop methods which will commend themselves to our contemporaries as well as to our own people. The first ideal we have thus emphasized is that of the "Open Door."

STAFF OF WORKERS NEEDED

The next requirement that an effective Home Mission church should have is that it be provided with an effective staff of workers. We cannot be blind to the fact that a very positive censure is being handed down to the churches for ineffective work. A church may exist in a community as a

proven liability rather than as a positive asset. There may be several reasons for this unhappy condition: ineffective leadership, improper financing, or an ill-adapted church building. When all three lend a deleterious influence there is certainly an unfortunate condition.

The next problem then is leadership, and as a very logical sequence to the first named requirement, that the church be characterized as one of the Open Door, is the necessity that there be a proper staff of workers. The pastor should be a man of God, true to his calling of winning men. Much of the organization work and music development should be given to a proper assistant, and a deaconess would have a field of service of unlimited nature. A staff such as this would be required to man properly a life-giving Home Mission church of seven-day-week activities. It must be remembered that such a church as here described is trying to minister to a great city area as a home mission venture. While there are notable instances of churches coming to remarkable success in past years without such elaborate provision for effective work, it must be admitted that there are too many Home Mission churches which have never been privileged to reflect in adequate measure the victorious soul-winning and soul-nurturing genius of our great Church.

A CHRIST-CENTERED CHURCH

In addition to these observations we must remember that we are facing a new day with responsibilities that cannot be side-stepped. The new home mission city church must be Christ-centered rather than self-centered. A church that is compelled to struggle beyond a healthy endeavor may easily become a self-centered institution — a sad antithesis of what a real life-giving church should be. At no time of its development must it fail to be missionary in its attitude. The great paradox of Christianity applies to the church as well as to the individual. "He that saveth his life shall lose it." The head pastor of an aggressive city home mission church should be made available for rendering assistance in the way of evangelism and administration, and the spirit of such a church should be to share its good fortune by lending a helping hand to less favored churches in contiguous territory. If this church is to be Christ-centered only the boundaries of the world itself will limit its influence.

DEVOTIONAL LIFE

Assuming then that our conception of a victorious home mission church uses the Sabbath for outstanding appeals

in winning Christian allegiance and for systematic educational work and for very genuine practice of worship, we must recognize that the primary week-day function of the church is the enrichment of the spiritual life. That this is basic is readily attested by the fact that religious assemblies of various kinds are rated by the degree in which the life of the spirit is exalted. Devotional Bible study with prayer and testimony may be old-fashioned, but none the less basic, and because it is fundamental, it is very modern. Alfred Lord Tennyson, commenting on the nature of the gospel, declared that "It is old news, it is new news, and it is good news." Many prayer meetings of traditional nature have been discontinued not only because they have encountered the tendencies of a new age, but because the church building has not provided an appropriate meeting place. This devotional emphasis must be recovered and nurtured by making a church room available.

MUSIC IN A HOME MISSION CHURCH

No one will deny the important place music occupies in church life. Despite all the difficulties encountered in this realm of religious activity it remains true that the story of the gospel has been projected through the inspiring medium of music. It cannot be put aside as an unimportant consideration for the roots of its influence are deep in the human soul. From the Psalms, so greatly revered by the church, to the meters of stability and majestic quality there is a genuine source of inspiration for worship. The negro spirituals have been recovered as possessing real merit, and the masters have exalted the Christian theme and given to the world a rich anthology of most inspiring and uplifting music. There is no disguising the fact that music tells the real story. It is not deceptive. Music will be good or poor according to the spirit it reflects. Nothing has ever excelled the sublimity of an inspired congregation singing the praise to God. The spirit of a church will most certainly be reflected in its music. This gives room for the greatest possible culture and training. The church must be alert in discovering talent in the boys and girls that may be dedicated to the musical expression of the spirit of the church. The Christian minister of music goes beyond the teacher who trains in technique. In our peculiar American rush our churches have failed in so many instances in providing musical talent for

the great work of evangelization. Robert Burns caught the spirit of the value of good music in worship when he wrote —

"They chant their artless notes in simple guise;
They tune their hearts by far the noblest aim;
Perhaps Dundee's wild warbling measures rise;
Or plaintive Martyrs, worthy of the name;
Or noble Elgin beats the heavenward flame
The sweeter far of Scotia's holy lays;
Compar'd with these Italian trills are tame;
The tickl'd ears no heartfelt raptures raise,
Nae unison hae they with their Creator's praise."*

The church building must provide adequately for training in music.

THE TEACHING CHURCH

The objective of the Christian church requires new emphasis upon the teaching ministry of the church. This program presumes that week-day classes must supplement the work done in the Bible School on Sunday, and must also supplement work done in Summer Training Schools. Week Day Schools of Religious Education and Daily Vacation Bible Schools are both widely accepted methods for developing an adequate teaching ministry of the church. Some of the teaching work of the church is of such intimate and vital nature that it can scarcely be intrusted to any other person save the pastor. The idea of training in the catechism handed down through the church traditionally has much to commend it. Good reason would seem to demand that every individual life has the inherent right to have systematic instruction from the minister of the church. Only in this way can a minister become acquainted with the thought-life of new generations and become conversant with the spiritual needs of young people who must face life in new situations. Pastors' instruction classes are attempting to fill a unique place in the scheme of religious education, but it is surprising how the problem of a place to meet in even our better churches is in many instances a seemingly insurmountable problem. Church houses must be built with the whole program of the Church in mind. The program for training our church people as outlined by the International Council of Christian Education can only be carried out adequately if our church buildings are equipped for such service.

* "The Cotter's Saturday Night," by Burns.

MISSIONARY EDUCATION

The church must be informed in an adequate way concerning the purposes of the church in her nation-wide and world-wide outlook. This calls for a program of missionary education, and it becomes most necessary for the entire membership to study systematically each year the progress the Christian church is making, as well as the many appeals that are presented. Every phase of church life is making its demands on the teaching ministry of the church. Evangelism and stewardship are great Christian ideals that require study and there are semi-religious studies in sociology and politics which are worthy of the best attention the church can give. Indeed the educational objectives of the Church are so many and so varied that a modern church is developed into an educational institution and consequently it requires an equipment adapted to carry on its fine program. This is as it should be, for every phase of modern thinking should be influenced by the Christian principles. The world today has to face most complex problems and only by interpreting them in the light of Christ's eternal truth will they be rightly solved. Our system of general church finance requires that it be supported by an adequate educational effort, for only an informed and interested people will provide sufficient funds to make the united program successful.

PHILANTHROPIC ACTIVITIES

It is a question often debated as to whether the Church has not lost some prestige through turning over to more or less secular agencies the ministration to the poor. Most likely in the interest of uniformity and system it is better to charge these outside agencies with this philanthropic work, but notwithstanding this, there is a field of philanthropy open to the church which no outside social agency is prepared to meet, and that is to relieve the poverty of the soul through the medium of religion. The church ought to be available as a meeting place for personal workers who are seeking to direct the thinking of prospective Christians. The church building can thus be made to be associated with the spirit of welcome and can thus help to establish the bond of Christian fellowship.

SOCIAL LIFE

City life does not lend itself to free and easy social intercourse as is common in rural districts, and it is incumbent upon the church to provide the means whereby the city

dweller may make fine contacts under favorable environment. The term "social" as employed in church life has come to mean something akin to a "party," but it must ever be remembered that the social and the party are not ends in themselves, but rather means contributing to the fine end of true Christian fellowship.

SUMMARY

Summing up all these requirements they resolve themselves into the growing conviction we should hold: that a Home Mission church in attempting an evangelistic and educational ministry in a great city must be equipped with a building and a staff of workers capable of rendering a real service to a large community, and in so doing advance the cause of Christ and bring honor to His name.

PRESENT STATUS OF HOME MISSION WORK

The United Brethren Home Mission work at the present time should have some definite treatment in this book. The department is giving assistance to the limit of its resources to churches throughout the entire denominational area of service, with definite projects in twenty-three of the conferences. Partial support is being given to eighty-one home mission pastors and to seven home missionary conference superintendents. In addition to this there are seventeen workers in our Spanish-American mission field in New Mexico on the list of home mission workers, making a total of one hundred and two individuals working for this great department of our Church.

Apart from the Spanish-American field it would appear from this general nature of Home Mission support that the work is not clearly defined as to locality. This is true to some extent, yet there are seven of our conferences in which the home mission support includes both the part salary and the partial responsibility of appointing the superintendent. This makes them very definitely Home Mission fields. The church will be interested in these definitely defined conferences and by knowing them will be led to pray for them and for the workers.

OUR SEVEN HOME MISSION CONFERENCES

It can be easily remembered that three of these Conferences are in the great Northwestern part of our country, and three in the great stretch of the Southwest. Added to these six there is in addition the splendid conference of the Southland which is made up of our work in Tennessee and

Kentucky. The conferences in the Northwest are Oregon, Montana and Minnesota. In the Southwest they are Colorado-New Mexico, Oklahoma and Missouri.

The Oregon Conference, which includes our work in the state of Washington, represents many years of home missionary endeavor. For more than eighty years our workers have been going the long journey to the promising section of the Northwest to plant the work of our beloved Zion. It has been said of our workers in that country that they had created a spiritual force that needed to be reckoned with as the evangelistic fervor very definitely characterized their work. Evidence of their spirit still remains. We have as a denomination a great service to render to this section, and the clearly defined call is that we make our city parishes strong influences for the saving of souls. We have ten missions in this conference and they should all be on the hearts of our people. If there is discouragement, it must be remembered that our missionaries have been put on half salary and part of the time during our great depression they were not paid at all. Oregon is going forward. Rev. F. G. Roscoe is the superintendent.

Montana is now just coming into its first full quarter of a century of service. They have begun well and there are now six very hopeful mission stations. The leading church in this conference is at Great Falls and is well located. Here is a very attractive church plant and good parsonage. This church is located in a city that is beautiful for situation, most progressive and modern. The whole denomination should have a keen interest in watching this conference reach great success in evangelism and general church activity as it enters upon the second quarter century of service. The conference superintendent is Rev. C. C. Hoffman.

Minnesota has been carrying on the work for more than seventy-five years. Home missionaries from the Virginia Conference began their noble work in the rural section of this most promising state with very commendable results. One of these rural churches has a history which dates back to 1847, and several most substantial rural and village churches have been developed. These are all self-supporting and are most loyal to the United Brethren program. This little conference has paid her Seminary quota, and at the time of this writing is leading the denomination in percentage of payment to the Benevolence Budget. The home missions, however, are in three cities—Minneapolis, Rochester, Austin—and they are of comparatively recent development. Possibly

the leading home mission church of the denomination is located within this conference at Rochester, Minnesota. The United Brethren genius in the early days reached to the rural sections, and the great population centers of this state were overlooked. With these three city missions brought to places of influence and power, this conference will continue to make rich contribution to the religious life of our country. Rev. B. Scott McNeely is the superintendent of this conference.

Colorado-New Mexico Conference embraces territory covering four states. Good work has been done here. There are eight splendid home mission parishes together with our Spanish-American work. At Colorado Springs we have a church greatly helped by the Home Mission Society which ranks as one of the leading churches of that city. It is an outstanding evidence of what a home mission city project should become. Even now it would be well for the Home Board to assist this splendid church to have a more adequate educational building. The church is an inspiration to its conference and to the whole denomination. There are many other opportunities of equal value within this conference and the Church must continue to support the faithful workers until the proper success is assured. Dr. Maurice Nichols is leading the forces in this conference.

Oklahoma Conference is carrying on in the state which boasts the greatest oil production of any section of the world. The conference is noted for its evangelistic spirit and many outstanding successes of true Christian service are recorded. Their success has brought about a fine building program. This effort was well supervised, but the depression gave a temporary finance problem which gives concern. Refinancing is the order for most of these fine missions. They have good buildings which reflect real credit, and with adequate support now for a few years this conference will overcome their difficulties, and a most creditable contribution to the religious life of that state will bring joy to the entire Church. The Tulsa Church stands as a great credit to our home missionary endeavor. It has come to self-support and the four mission churches still on the list will undoubtedly equal the effectiveness of this great leading church before many more years have passed. Dr. R. G. Trent holds the superintendency of this conference.

Missouri is a conference which reflects the substantial work of our rural sections. This conference embraces the great Kansas City, Missouri, as the headquarters of our

church in the Southwest. Here we have the residence of the Bishop, and a most worthy self-supporting church. It should be our denominational goal, however, to have in this city a home mission station making outstanding contribution to the religious life in some section of this great metropolis. Rev. C. H. Crandall directs the superintendency here.

Finally, we present the Tennessee and Kentucky Conference. Here is found our opportunity to serve in the mountain section about which mention has been made before. This is most creditable to us as a Church. The Tennessee part of the conference boasts of some most progressive self-supporting city and rural churches that respond to the denominational program in noble manner. Evangelism is at a high point of effectiveness and finances are managed with dispatch. There are six churches on the Home Mission list which are forward looking and successful. Rev. Dewey Whitwell is the superintendent.

NEED FOR LARGER SUPPORT

All of these conferences need more than double the present appropriation. The means of the Society has been so lamentably curtailed that we are by no means supporting our work in a becoming manner, but despite the limited support, the year records that in percentage of growth, the Home Mission churches have had an increase four times as great as that recorded for the entire denomination. Give Home Missions her rightful share of the prayers and offerings of the Church and a loyal and self-sacrificing group of workers will return to the Church a triumph which will bring praise to God, and credit to the United Brethren people who project the work.

Temporary Church Building, Oakland, Calif.

OUR MAJOR PROJECT

The latest home missionary project that is calling for the support of the entire denomination and which has been given a fine appropriation by the Women's Missionary Association is our work in Oakland, California. Here

Famous San Francisco Bay Bridge Now Under Construction

we have a small but purposeful congregation of people who will do their full part in bringing to realization the fine ideal that has been borne in the minds and hearts of our Church leaders on the western coast. Oakland, California, is the residential section for the great San Francisco district. A bridge of outstanding engineering significance, eight and a quarter miles long, built to accommodate six lanes of passenger cars and three lanes of truck traffic, together with accommodations for railroads and electric lines, and suspended high enough to permit the largest ocean-going vessel to pass beneath it, is now under construction between San Francisco and Oakland. This will bring about increase in population and will thus offer stupendous challenges for carrying on vital Christian work.

Our leaders have procured a most suitable relocation for our church in this city. It lies at the convergence of five streets and by taking this position we have presumed as a denomination to offer this city a most telling influence for righteousness through the means of the work we are proposing to do. The size of the task must measure the size of the efforts we must give to this work. First of all we must plan for an effective ministry of evangelism which will require that with the combined agencies of our denominational life working with this congregation, we provide a church building that will be adequate to our ministry, and a staff of workers to carry it on with real effectiveness. The first practical contribution that the Home Mission Society is making with the help of the Women's Missionary Association is to provide the service of a well-trained home missionary deaconess. She will begin her work with the next conference year and we

Miss Florence Estermann, Newly Commissioned Deaconess

are glad to present her picture and tell something of her life. As we mentioned before she is a graduate of Indiana Central College. Before finishing her work in this institution she took a course in the Northwestern Bible and Missionary Training School, and in addition to her high school work graduated from the State Normal School. She is thus splendidly equipped for full-time Christian service to which she has consecrated her life. She has been a lifetime member of the United Brethren Church and has always manifested a singular devotion to its cause. While in Indiana Central College her dependability was readily seen and she was made the assistant dean of women in which position she exerted a most wholesome influence over the girls in the school. We know the prayers of our people everywhere will follow this young woman as she endeavors to give her life without reserve to the missionary work of that far western city.

ADEQUATE CHURCH BUILDING

We are giving at the head of this chapter a picture of the type of building we want to see provided for carrying on this home missionary evangelism in this city or in any other strategic location. The building might necessarily need to be larger than this portrayal, but it emphasizes a combination of necessary equipment. As will be seen, the church proper will be provided with a spacious auditorium to which will be joined what will amount to a community house to serve as an educational plant and a Christian social center. The entire Church is summoned to pray that this work so conceived shall have God's blessing in making it a power in reaching humankind, that the Kingdom of God may be enriched in the name of

the blessed Christ whose eternal commission to world-wide service inspires this effort on the part of the United Brethren people.

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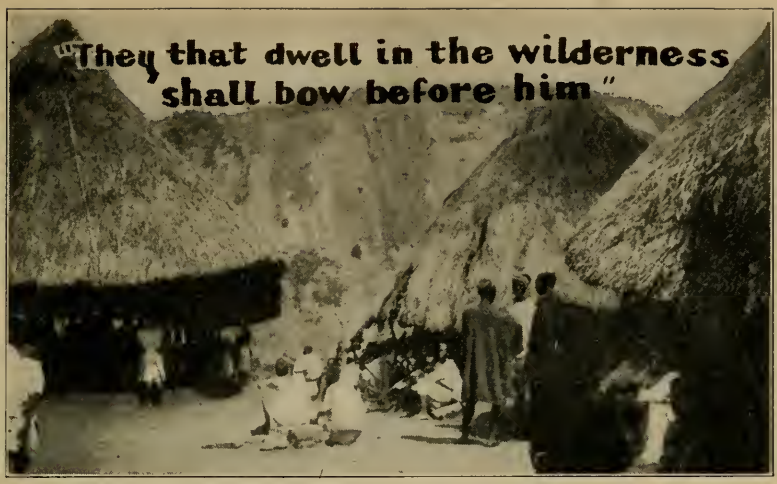


CHAPTER V

The Redemption of Africa

Africa is a continent of stupendous possibilities. It embraces an area of 12,000,000 square miles—more than the combined area of Norway, Sweden, British Isles, France, Germany, Italy, Republic of China, India, Argentina, and the United States. Early traders saw no wealth in its jungles except an exhaustless supply of slaves for the market in Europe and America. Fortunately this cruel business which had cost Africa as many as a million souls a year had been outlawed by the great powers of the world by the time the modern missionary movement began. With the abolition of the slave trade merchants began to turn their attention to other commercial adventures which they hoped would be remunerative.

INDUSTRIAL CHANGES

When Stanley found Livingstone at Ujiji in 1871 he had mail for him which was two years old. Today that very region can be reached from London by wireless in less than a second of time. Airplanes roar across its deserts and jungles, carrying mail to important mining and industrial centers. Thirty thousand miles of railroad provide regular communication between north and south, east and west. In 1925 the industrious tribesmen of

Uganda produced eighty million pounds of cotton and imported for native consumption twenty million dollars' worth of foreign goods. A like development in trade has taken place on the west coast. They export such native products as palm oil, rubber, coffee, and cocoa to the amount of three billion dollars annually.

Modern industry tends to exploit both the resources and the manhood of Africa. The primitive system of native life is not built to meet the demands of the present industrial order. This is not of vital concern to big business. It is there to dig diamonds, mine gold and smelt copper. Ninety per cent of the world's annual output of diamonds is obtained from the Kimberley mines. Half the gold in the world is thought to be buried in Africa. Copper deposits are so vast that they exceed those of Europe and North America, and the ore is so rich in content that refined copper can be put on the market in London or New York at a price considerably less than our smelters can produce it here at home. The impact of the copper industry on native life in Rhodesia became so serious that the Department of Social and Industrial Research of the International Missionary Council undertook a very careful study of the whole question in 1932. The result of the study is set forth in a very illuminating and thoughtful report under the title "Modern Industry and the African." It will be a valuable guide to those industrialists who seek Africa's wealth, yet do not wish to exploit the natives, and to missions which seek to transform human life and to prepare Africans to be faithful stewards of Africa's wealth and resources.

All this is pertinent to the missionary enterprise. The trader has not only followed the missionary; in some instances he has outrun him. The business he represented has expanded more rapidly than the mission school or the church and has disorganized the whole social structure in thousands of villages. The missionary faces, therefore, not only the customs and practices of a superstitious, animistic people but the vices of modern trade and industry as well. He must combat the sins of the very civilization from which he came and defend the people among whom he labors against evil consequences.

Now Africa's greatest asset is not in her fertile soil, dense forests, rich grazing lands or boundless mineral wealth, but in her people numbering approximately 130,000,000 souls. Things have no value except as men need and use them. Natural resources increase in worth as man grows in intelligence, moral control, and spiritual discernment. Missions have already achieved such marked results in character building and the

development of personality that the possibilities represented in these one hundred and thirty millions of people should stir the church to ceaseless effort to give Africa the Gospel.

THREE PARTS

The Continent naturally divides itself into three parts—the northern, the middle, and the southern. The northern portion embraces all that region lying along the northern coast including the great desert. South Africa includes all the region south of the Zambezi and Kunene Rivers. The middle section includes the remaining territory and is commonly known as Equatorial Africa.

Head Man in Village

At one time the northern section of Africa was largely Christian. "In A.D. 202, Tertullian, one of the great leaders of the African Church, said that the number of Christians in the cities was about equal to the number of pagans. Some idea of the rapid spread of the gospel may be obtained from the fact that in A.D. 235 a great council was held in Africa which was attended by thirty-five bishops."* This section, once so largely Christian, is now completely Mohammedan except for the small staff of missionaries and the group of native Christians numbering about 20,000. The total population is forty millions.

South Africa dips down far enough into the temperate zone to make it a congenial climate for white men. Both the Dutch and British saw this and began early to plant colonies of settlers there. An unhappy struggle for control took place and resulted in a needless war to determine the political status of the domain. The Dutch finally lost and the South African Union became a part of the British Commonwealth of Nations. There are some ten millions of people living in this section. Thousands of Europeans have settled there and are laying the foundations for a great agricultural and industrial empire. The most fertile fields, the richest mines, and the most valuable forests are held by the white settlers, while the Af-

* "The Price of Africa," Taylor, page 28.

rican is being forced slowly but surely into the less desirable regions. He is sure to suffer great material losses unless some strong redeeming force intervenes to save him. South Africa is one of the "hottest spots" on the racial question in the world. While it has taken on a more hopeful aspect in recent years, yet it remains a challenge to the faith and courage of the church.

EQUATORIAL AFRICA

Equatorial Africa is the largest division of the three. It covers the vast area inhabited by seventy or eighty millions of people. This striking description by G. A. Wilder, forty years a missionary in South Africa, gives a vivid picture of this region. "The heat was almost beyond endurance; the swamps immense; the endless forests dense, the malarial fevers deadly; with clouds of mosquitoes and millions of other poisonous insects; with droves of monkeys chattering the livelong day; with howling and laughing hyenas making the nights hideous, with unsightly crocodiles; leaping leopards, and roaring lions and hissing serpents; hidden game pits; flying, poisonous arrows, frightful devil dancers; cruel killing of the men in a conquered tribe, and the keeping of the women for polygamy and the fiendish feasting of cannibals on human flesh—here was a country where death stalked through the land!" To the early missionaries this plague-ridden, malaria-infested region must have looked like the very rendezvous of evil.

But there were other obstacles. A veritable tangle of languages and confusion of tongues—more than eight hundred in all—added to the problem of the missionary. So numerous were the dialects that it looked as if the tower of Babel might have been located there. Another difficulty was the fact that the languages were not in written form, so the missionary had to reduce them to writing before he could hope to make much progress.

UNITED BRETHREN MISSION

Eighty years ago a group of courageous United Brethren leaders passed this simple resolution in the face of such obstacles, "Resolved, That we send one or more missionaries to Africa as soon as possible." That was in June, 1854. Seven months later three men were on their way to Africa to establish a United Brethren Mission somewhere on the West Coast. They landed at Freetown, Sierra Leone in the spring of 1855.

Sierra Leone has been British territory since 1767. It lies eight degrees north of the equator and is equal in size to South Carolina. The population numbers 1,672,000. The descendants of the liberated slaves who were settled in Freetown are known as "Creoles." They dwell largely in the coastal towns. The Protectorate or up-country section is inhabited by the following tribal groups: Mendis, Lokkos, Krims, Vei or Gallinas, Bulloms or Sherbros, Temnes, Foulas, Mandingos, Susus, Limbas, Kissis, Konos, Korankos, and Yalunkas. The Mendis are the strongest group numerically, the Temnes next. All these tribes are pagans except the Mandingos and Susus who are largely Mohammedans. The Yalunkas are becoming rapidly Mohammedanized also.

SHENGE

Our first mission was established at Shenge on an elevated point of land which juts out into the sea and is most beautiful for situation. The town itself lies about a half mile back from the shore among a growth of tall palm and cottonwood trees. In the early years it was difficult to reach, but now motor boats on the bay and motor cars on government-built roads

Shenge, Our Oldest Mission Station

make it easily accessible. After seventy years of mission service here the work was placed in the hands of natives, many of whom are second or third generation Christians. Four good substantial buildings constitute the present material equipment; the mission house, the church, Rufus Clark and Wife Training School and the Industrial Building. The Rufus Clark and Wife Training School has an enrollment of 164. One pastor, six teachers and other workers are employed. The staff

holds religious services regularly on the compound and in six neighboring towns while sixteen other towns have irregular services. There are 45 villages in the Shenge district, a number of which are without any Christian services.

BONTHE

Fifty miles southeast of Shenge lies Bonthe, the second largest town in Sierra Leone. Coastal steamers stop to discharge or load cargo at the port ten miles down the channel. The goods are then ferried up the channel on freight lighters. A number of European firms and several important industries are located here. The first mission was started by the Congregationalists about one hundred years ago. Later they withdrew and turned their work over to our mission. Our property consists of a church, schoolhouse, Boys' Home, and mission residence. The station is in charge of Rev. S. B. Caulker as pastor-director. The enrollment in our school is 253. Since it is a town of several thousand inhabitants a few other missions maintain schools here also. Three outstations are served by the central staff of eight workers. It is estimated that there are 100 towns and villages in this district, many of which are without regular Christian privileges. Our Bonthe congregation is the largest in the African Conference and consists mostly of Mende people.

ROTIFUNK

Rotifunk, the principal town of the Bompeh Chiefdom, is located about sixty miles east of Freetown. Mission work was started there sixty years ago and has developed into a flourishing center. A group of six buildings occupy the mission compound; church, school, mission residence, Boys' Home, Industrial Building and the Hatfield-Archer Dispensary. The last annual statement from the dispensary reports a total of 21,227 treatments given. There are 12 outlying villages in which regular services are conducted and 50 where occasional services are held. The district includes approximately 300 towns and villages, many of which have no religious services. The Paramount Chief, who was trained in the mission school when a boy, resides here. He is deeply interested in the mission and contributes liberally to its support. Rotifunk is a fish center. Many of the finny tribe are caught in the river or are brought up from the bay and dried, then shipped up country for food.

MOYAMBA

Forty miles farther interior is Moyamba, another Paramount Chief's town and also headquarters for the District Commission. The government has several well-constructed buildings here, one of which is a hospital with a resident physician. The Harford Training School for Girls, mission residence, church, and five other buildings occupy the mission compound. The Harford School enrolled 136 girls last year, and the day school, promoted jointly by the English Methodists and United Brethren, enrolled 138 children. The staff

Mission Residence, Moyamba

consists of five missionaries, an African pastor and twelve other workers, including teachers. There are six outstations where regular services are conducted and 18 with irregular services. The district includes 40 towns with a total population of 10,000. A year ago the local congregation heroically undertook to enlarge its church. They completed the task much to their credit and reopened the building for services last December.

TIAMA

Tiama, located fifty miles east of Moyamba, is the political and commercial center for more than 150 villages. The products are ginger and palm nuts or oil, tons of which are shipped out. It is located along the Taia River and 12 miles from Mano, the nearest railroad station. It is another Paramount

Chief's town. The mission with its 120 acres of fine farm land, its seven mission buildings and its large boarding school, enrolling 130 boys, occupies a very strategic position in this region. Ten outstations have regular services and 348 other centers were visited during the year by an itinerating evangelistic band. More than 500 towns and villages are scattered about over this large area, and most of them are without a school or religious service. The staff includes six missionaries, eight teachers and two itinerants. The church services are well attended while the attendance at prayer meeting averages more than a hundred. The report of the hospital which is now under the direction of a competent physician, Dr. Mabel Silver, shows a wide field of service. More than 14,757 treatments were given and 34 operations performed in 1934.

KONO LAND

Our most interior station is Jaiama, in the Kono Country. This work is only twenty-five years old, yet it has made encouraging progress among these primitive people. Six missionaries, one pastor, nine teachers, and three industrial workers compose the staff. The Michener Hospital, two mission residences, school, Boys' Home, Girls' Home, and several other buildings which serve as residences for African workers, constitute the physical equipment. Two hundred children are enrolled in the central school and 430 in the day schools of the area. The hospital reported 10,998 treatments last year. Fourteen outstations have regular services and 295 are visited irregularly during the year. The average attendance at church service in Jaiama is 250, and morning prayers 200. The midweek prayer service also averages over 200. A reasonable estimate of the number of villages in Kono is 1,000, and the total population from 90,000 to 100,000. Rev. H. H. Thomas, in concluding his station survey, said, "Jaiama is a village of 300 houses at the foot of the Nimi range. It is the seat of the ancient chief Matturi who is well over 100 years of age. He has been instrumental in the growth of the school until we have the largest of its type in the Protectorate. The main work of the people has been farming and weaving. Just now the influx of the diamond mines threatens to change the whole complexion of the social order. We need to be alert and meet the changing order with an adequate plan. Late this year I placed one young man in the field as our first full-time evangelist. He is doing well, traveling about ten miles a day and reaching thirty villages a week. I hope to enlarge this to four

or five itinerating evangelists who will reach all the adjacent villages regularly. Yesterday Kono was alseep. Today it is awake but confused with the new inroads of life. What will it be tomorrow?"

THE CAPITAL CITY

Freetown, the capital of Sierra Leone, and headquarters for our mission, has a population of more than 50,000. It possesses one of the best and most beautiful harbors on the west coast. Six other missions are at work in the city. Our buildings consist of a large residence used as headquarters, a church, Albert Academy, Industrial Shops, and a mission residence on the Academy grounds. The staff is composed of seven missionaries, one African pastor, eleven teachers, and two clerical helpers. Albert Academy, a secondary school for the training of young men, has an enrollment of 83. It is entirely self-supporting except for the salary of the missionaries who are employed. The mission seeks to minister to the many native people who migrate to the city by conducting services in different centers.

United Brethren Church, Freetown

OTHER DISTRICTS

There are three other central or quarterly conference districts which should be mentioned, Hangha, Sembehu, and Yonibana. These districts are supervised by African pastors who have under them a staff of itinerants and teachers. The Hangha district has five outstations: Sembehu, six; and Yonibana, eight. Two of these, Sembehu and Yonibana, are Paramount Chief's towns. Many outlying villages are visited by itinerating groups who conduct religious services.

A WORTHY ENTERPRISE

For many years the home church has maintained a staff of twenty-eight or more missionaries in Africa. Associated with these missionaries are 150 African workers, sixteen of whom

are ordained ministers, the others unordained preachers, teachers and local itinerants. These workers serve 42 organized churches with a total communicant membership of 2,734, and a large list of "seeker members"; 57 Sunday schools with a total enrollment of 3,442; and 47 Christian Endeavor Societies with 2,328 members. They conduct 71 day and boarding schools which provided educational opportunities for 3,342 children and young people. Besides this they itinerate into 2,084 other towns and villages, carrying the gospel to thousands of people who have no other means of hearing the good news.

A Village School

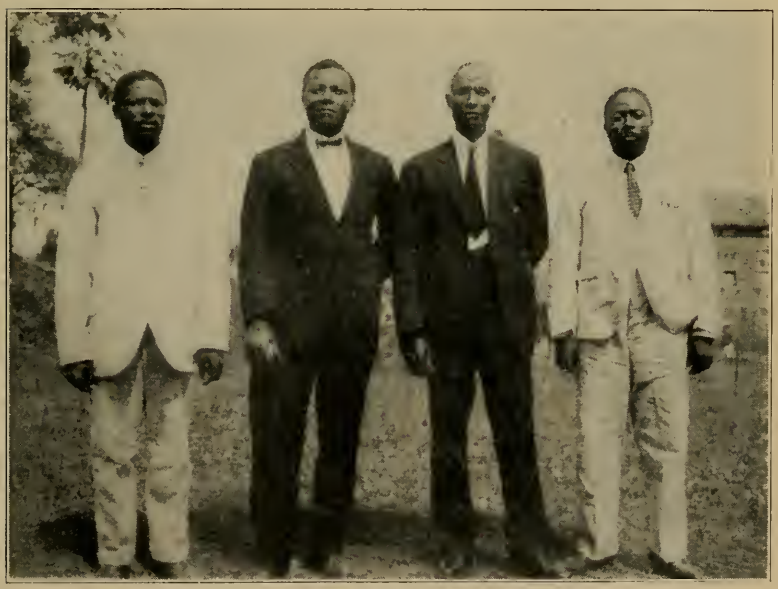
Sickness is prevalent among the natives who have no remedies but the witch doctor and his concoction, so the Church supports two hospitals and three dispensaries. These institutions have given as many as 45,000 treatments in a year. A religious press is maintained by the mission to provide Christian literature for the young church. It publishes a monthly periodical called "The Sierra Leone Outlook" which has rendered a great service to hundreds of readers. According to the last annual report the African Church contributed a total of $22,947 for the support of the work—$4,831 for self-support, $4,612 medical fees and $13,504 school fees.

Anyone who faces the task in Africa squarely soon realizes that there is a long way to go. If on the other hand he looks back fifty or a hundred years, he is impressed with the fact that Africa has come a long way. When our first missionaries landed on the West Coast, they spent months before

they could get the consent of any chief to grant them a parcel of land upon which to locate. Then the missionary did all the preaching and all the teaching. He trudged weary miles under the scorching sun and through drenching rains, itinerating first in one village, then in another. The missionary was the Christian movement. Think of that little group of early pioneers, sick with the fever, worn in body, sitting together and counselling about their work; and compare it with the African conference as it sits in annual session today. What was once a little company of American missionaries has now become a growing company of able African leaders who discuss with as much intelligence and deliberation, with as much devotion and zeal, the great problems of evangelizing Africa as a like body in America might.

EVIDENCES OF CHRISTIAN CHARACTER

Two years ago one of our pastors died after thirty years of faithful service in the conference. His brethren said of him when they assembled in the annual conference following his death, "Hush, let silence reign and our beating hearts be muffled! . . . for James Alfred Karefa Smart is not here. . . .



Reverends D. H., S. B., A. T., and M. M. Caulker

He was an able preacher and a faithful minister of the Gospel, faithful to the orthodox interpretations of the Bible, he proclaimed the Good News in its simplicity, purity and power to all; he was a versatile and powerful preacher both in the Temne and English languages. For thirty-one years he was active in the work of the Church as teacher, itinerant, and minister. The work of the Church formed the major interest of his life because he had dedicated it to his Savior and the Kingdom of God. As a pastor and district leader his unswerving loyalty to the Master, his power of sympathy, his all-embracing love and his deep sense of duty fitted him well for his work. In each station where he labored he was greatly loved by his people; he was ready to spend and be spent for anybody who was in need. Calm and patient with the young, wise in counsel and sober in judgment he gained the confidence of the men with whom he worked. He remained a faithful steward, an earnest preacher, and a devoted minister until his end on earth came and he went to be with the Lord." This is an example of the kind of worthy leadership which has been developed.

Here is a beautiful illustration of devotion. "For some reason," wrote one of our staff, "I was quite tired, discouraged and tempted to wonder whether it was worth while. Very early one morning I went out to the edge of town to see a Creole man whom I had meant to see the evening before, but had been prevented by a heavy rain. When I got to the house I found it had not been opened for the day—but I heard the head of the house reading from the Bible. I sat down quietly on the veranda to wait. After a few minutes prayer was offered and I heard myself being prayed for in a most wonderful way. I was ashamed of my discouragement and went about my day's work rejoicing, knowing that no doubt many other folk were as faithful as he, and not so indifferent as I had thought."

Dr. Mabel Silver said that she would be dishonest if she did not acknowledge a few modern miracles in her medical practice in Africa. "There have been occasions when I came to the end of my resources and I did not see any possibility of the patient recovering. I remember one who had been wonderfully restored after the people had gathered to 'cry' for her. She remarked in quaint African fashion, 'God no put you to shame. He no go spoil your name. He go bless the medicine.'" It is that kind of simple faith that has made the movement in Africa so effective.

FACING FORWARD

We address ourselves now to the task ahead. Our mission is located on the right flank of the Mohammedan advance on Central Africa. Whole tribes in the countries bordering on the north are devout followers of Islam. At the hour of prayer they kneel with their faces to the east and cry "There is but one God and Mohammed is His prophet!" This creed is the shortest and simplest in the world. The native regards it as the religion of races which like himself are dark, while Christianity is for the white man. Mohammedanism is more conciliatory and less rigorous in its ethical demands. One can be a good Mohammedan and still practice polygamy, use charms and indulge the weaknesses of the natural man. Mohammedanism, too, enjoys exceptional prestige in political circles, and to the African, who pays lip service to authority, this is no mean advantage. *

Mohammedans at Prayer

Africa is bound to change and leave her primitive paganism behind. But what kind of change will she make? Will she stop with Mohammedanism or will she follow after Him who is "the way, the truth, and the life"? Islam is no stepping stone to Christianity. Experienced missionaries say it is much more difficult to win a Moslem than a pagan to faith in Christ. If Mohammedanism should entrench itself in Central Africa as it has in Northern Africa it will delay the evangelization of the Continent for centuries.

Even though this powerful and fanatical movement does throw itself athwart the way to Christian advance the Church must not become dismayed or turn back discouraged. Now is the time to go forward with ardor and faith, prosecuting the cause committed to us by our Lord; first by peaceful inva-

* "Missionary Review of the World," October, 1928, page 776.

sion and quiet witnessing; second, by planting churches and schools for the spread of knowledge; third, by the maintenance of medical institutions which minister to the sick and suffering.

EDUCATIONAL POLICY

The government makes no attempt at mass education in the Protectorate. It has maintained two schools for advanced training, one at Bo for educating the sons of chiefs, and one at N'jala for training young men in agriculture. It, however, encourages educational work done by missions or other agencies and has given grant-in-aid to those schools which reach prescribed government standards.

The government sets forth the following brief statement of policy for educational work in tropical Africa:

(1) "Government welcomes and will encourage all voluntary educational effort which conforms to the general policy;

(2) "Cooperation between government and other educational agencies should be promoted in every way;

(3) "Provided that the required standard of educational efficiency is reached, aided schools should be regarded as filling a place in the scheme of education as important as the schools conducted by government itself;

(4) "The greatest importance must be attached to religious teaching and moral instruction as influences in the formation of character."*

Rising standards and changing conditions make greater demands upon our teachers. They must be better trained, which means that if missions wish to continue participating in the work of education they must provide better training schools. This throws a heavy burden on any mission which attempts to do it independently. The reasonable thing, therefore, is for various missions working in a given field to cooperate in providing adequate training facilities. An effort along this line is now under consideration. It is hoped that it will result in the creation of a standard union training institution for teachers. If it does then the Church will continue to hold an important place in determining the education of the children and youth of Sierra Leone.

* "Remaking of Man in Africa," Oldham, page 118.

HIGH DEATH RATE

While the government has been untiring in its efforts to introduce better sanitary conditions, yet ignorance, superstition, and the lack of proper medical facilities have contributed to a high death rate among infants and children. The rate is very high for adults, too. Dr. J. B. McCord in addressing the Medical Mission Conference a few years ago said, "We will never make great headway in Africa until we get rid of the witch doctor, and we will never get rid of the witch doctor unless and until we can give the people better doctors in his place. The 140 missionary physicians in Africa are doing good work, but the work that they are doing is hardly a scratch on the surface compared to the work that needs to be done, that must be done before we can hope to get rid of the witch doctor. We need ten thousand doctors at the very least."

Missions cannot hope to supply this need by sending doctors from Europe and America. It must be met by a trained staff of native physicians. That is possible with proper cooperation on the part of the mission boards and governments. There are two doctors and three graduate nurses on the United Brethren staff at the present time. A third doctor should be added as soon as support can be secured. The service of a good physician is a great asset to the missionary movement in any field, and especially in Africa.

Thomas Hallowell

STAYING BY UNTIL IT IS DONE

The black man has had a hard time of it. There are many who still think, in spite of much evidence to the contrary, that he is nothing more than a second or third rate human. Such an attitude is the result of superficial thinking or of strong racial prejudice. The native, by his natural physical and mental vigor, "has survived, multiplied and thrived on a continent that is not hospitable to human life but abounds with natural enemies of man; with deadly insects that carry malaria, sleeping sickness and other diseases, with venemous serpents and wild beasts. Yet, armed with only simple tools fashioned by himself, he has been able not only to exist but to develop many of Africa's natural resources in a very credit-

able way."* Such men as Professor J. E. Aggrey, Chief Khama, Canon Appolo, Professor A. D. T. Jabavu, and Rev. Thomas Hallowell reveal the marvelous possibilities which lie hidden in the hearts of these dark-skinned sons of Africa.

In his remarkably inspiring book, "The Bantu Are Coming," the author, Ray Phillips, missionary at Johannesburg, has given us a striking picture of what is happening in Africa. Africa is coming. She is moving toward the Light which lights every man coming into the world. If the Church continues to press the claims of the gospel at the cost of life and sacrifice in the future as she has in the past, then the dream of Professor Aggrey, that boy who came out of the Gold Coast a pagan and returned to be one of the greatest scholars and saints of his generation, will come true.

"My country 'tis of thee,
Dear land of Africa,
Of thee I sing.
Land where my fathers died,
Land of the Negroes' pride,
From every mountain side,
God's truth shall ring."

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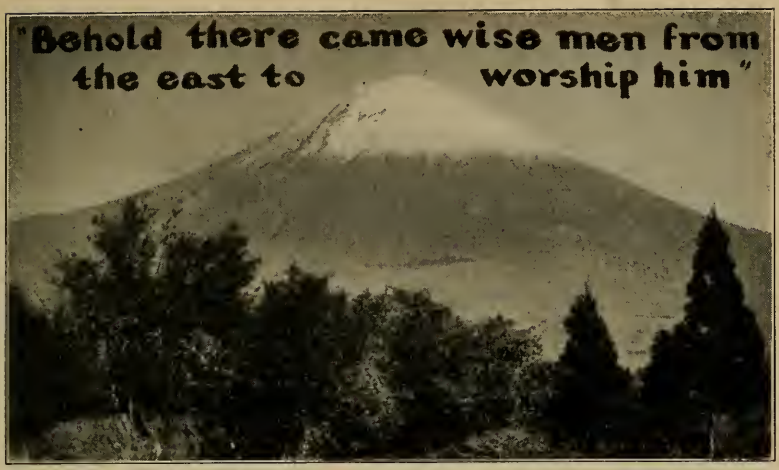


CHAPTER VI

Beyond the Pacific

For the next 500 years the Pacific Basin is destined to be the center of world affairs. The nations bordering on the Pacific are those in which the greatest changes are taking place. They are inhabited by tremendous human forces numbering hundreds of millions of people. These forces, more or less static for centuries, are moving out into the political, industrial, economic, and moral currents of life. It is folly to imagine that mere isolation will secure us against the results which these changes are sure to bring about. It is also folly to imagine that the consequences of these changes must necessarily be evil. It is just as possible for them to be good. Therein lies the great responsibility for us as Christians. On this very point Rev. J. Edgar Knipp makes this timely statement: "Our folk in America—I mean all the Christians who back the foreign mission enterprise—do not realize how seriously the unfortunate statements often made by government officials affect the Christian movement. If our mission-minded people would do more to lead public opinion and make effective the Christian spirit in our governmental attitudes they would help the mission cause more than they realize."

JAPAN

One hundred years ago this Island Empire was closed against all outside influences. Its hundreds of picturesque villages nestled among its rugged and volcanic islands, followed peacefully their own pursuits. So Nippon went on oblivious to all the outside world until America thundered at her ports and finally got recognition. Aroused from her isolation Japan soon began to observe the ways of other nations, then to study and finally to take over everything which ministered to her progress and development. In less than a century she made as much progress "in government and commerce, in education and industry, in science and social reform" as the nations of Europe made in three hundred years. Today Japan is one of the most literate countries in the world.

According to Japanese tradition, the present dynasty goes back 600 years. They professed allegiance to three religions —Shintoism, Buddhism, and Confucianism—in which the moral and esthetic are highly developed. Buddhism attained its purest and most philosophical form in Japan. But these religions have no clear revelation of the Eternal God, no adequate moral law, no Gospel of forgiveness of sin, no sure promise of immortality. No people possess a greater loyalty to government and to ideals than the Japanese. And no people are more ready for self-sacrifice in order that these ideals might be preserved.

IN THE BEGINNING

The modern missionary movement began in Japan in 1859. It spread with the same rapidity that the new educational and political reforms promoted by the government spread. In seventy-five years Christianity came to be recognized as one of the leading religions of the country. The Home Department of the government has called together for conference on a number of occasions the representatives of the three religions—Buddhism, Shintoism, and Christianity. Fifty years ago the three religions would have included Confucianism instead of Christianity. The movement numbers 232,000 members, not to mention Roman and Greek Catholics. While the population increases at the rate of one and a quarter per cent each year, the Protestant Church increases five per cent per annum. Christianity has influenced great changes in national customs. Sunday has been made a legal holiday and Christmas is widely observed. The Christmas story has a fascinating appeal in the Orient. Marked changes have taken place in

moral reform such as temperance, prostitution and slum work. There are active agencies seeking to eliminate these national evils. Mission institutions occupy an established place in the life of the nation. Christianity has been preeminently successful in winning converts from among student classes. Indeed, Christianity in Japan is highly educational, though not without the fervor of evangelism. The new slogan of the church is "rural evangelism." The Japanese Church is developing self-support and possesses the spirit of initiative and apostolic zeal for the spread of the Gospel. Early morning prayer meetings and other gatherings are promoted for the cultivation of the spiritual life.*

UNITED BRETHREN IN TOKYO

The United Brethren Church began work in Tokyo, Japan, in 1895, under the direction of a Japanese pastor. Three years later missionaries from America were added to the staff. Since that time the church has always had representatives on the field. There are four at present, Rev. and Mrs. J. E. Knipp, and Rev. and Mrs. B. F. Shively.

Greater Tokyo has a population of five and a half millions. It is the political, financial, commercial, and educational center of the empire. From its halls of statecraft, finance and education radiate influences which affect not only Japan but the whole Asiatic continent. Many Christian influences are at work in this great city. It has become the headquarters for such national movements as the Christian Literature Society, Japan Sunday School Association, National Christian Educational Association and the Woman's Christian Temperance Union.

United Brethren Pastors, Tokyo

Five organized United Brethren churches form a part of the Christian movement. The Shibuya Church

* "Missionary Review of the World," October, 1934, page 448.

is located in a residential section near a grade school with more than a thousand pupils enrolled. Thirteen Buddhist temples and three Shinto shrines are located in the same section. The church is self-supporting and has maintained a kindergarten for more than twenty years. Over 500 boys and girls have been graduated. Our Okubo Church celebrates its twenty-fifth anniversary this year. It is also self-supporting. The Harajuku Church is located in a fine residential section and has a parish of 10,000 people surrounding it. Many students and professional men live in this part of the city. Professor T. Ariga, a teacher in Doshisha Seminary, is a product of this congregation. Honjo Church is in a large industrial section with 1,500 factories about which more than 200,000 people live. The lot of the workmen is hard because Sunday is not observed here. The first and fifteenth of the month are recognized as workmen's holidays, but many are not free to enjoy them. Such exacting industrial conditions make Christian progress slow. The fifth church—Setagaya—was started in a new residential section in the spring of 1933 and promises to develop into a strong congregation.

CHIBA KEN

Just east of Tokyo lies Chiba Ken, a district in which 236,000 people live. More than twenty years ago we assumed responsibility for evangelizing this particular area. It is connected with the capital city by the best and most modern transportation facilities. There are ten towns of over 5,000 each in which there is no Christian work, and many smaller towns and villages which are not even visited by a Christian worker. Since we are practically the only mission at work in this area our responsibility is proportionately great. There are just four organized churches in the whole district. First, Noda, a town of 19,000 population, has as its chief industry the manufacture of soy sauce. One factory alone has 3,500 employees. Funabashi, with a population of 26,000, divided between fishermen and business men, is the second and Ichikawa, a rapidly growing town of 11,000, is the third. Matsudo, with 16,000 population, is the fourth town occupied. A government horticultural college is located here. It affords excellent opportunity for contact with young men from different sections of the country. The pastor, a recent graduate of Doshisha Seminary, is anxious to expand the work. Three or four near-by towns ought to be entered soon, day nurseries ought to be provided for mothers employed during the busy season and a

night school ought to be opened for young folk who have not been privileged to take high-school work. These are some of the objectives which the pastor is keeping before his people.

EASTERN SEA ROAD

Along this much-traveled highway connecting Tokyo and Kyoto there are four United Brethren Churches. The first one is at Odawara, a town of 30,000 people. The town is on the sea-coast and thousands of people visit its beach every summer. In 1933 a gift from the Board supplemented what the local congregation raised and made possible the erection of a beautiful little church on the main street. A parsonage was built also on the lot in the rear of the church. During the summer months street and sea-beach preaching is a part of the program of the local congregation. A new preaching place in a near-by town and two branch Sunday schools in Odawara are among the advanced steps planned by the pastor. The second city along this road in which we have work is Shizuoka. It has 180,000 population and is the capital of a large prefecture. The chief products are tea and lacquer. Since most of our members are working men or apprentices they have a hard time maintaining self-support, yet they struggle on heroically with the hope that they will win. Numazu, a city of 47,000, is the third place occupied. At the present time the congregation meets in the parsonage which was erected several years ago. Our greatest need now is a church building. One of our members lives in a neighboring town. He has opened his home for preaching services and a Sunday school. Already eighty pupils are enrolled. Two

Odawara Church

other extension schools are conducted by the Numazu congregation. The next city is Nagoya, with nearly a million population. It is one of the largest commercial and industrial centers of the empire. Work was started twenty-five years ago and has developed to the place where an adequate building is needed. A Japanese house is used at present. The pastor, Rev. J. Sadamori, is well trained and very much liked by his people. He ranks as one of the strong pastors of the city. In addition to his Sunday services he holds "family meetings" regularly in different homes. The attendance of these meetings ranges from ten to thirty.

SHIGA KEN

In the heart of this district lies Otsu, a center of religious culture for centuries. It is the home of the old Buddhist temple, Miidera, founded 675 A.D. The temple is not far from the home of Rev. and Mrs. J. E. Knipp. They say "literally thousands and thousands of pilgrims, worshipers and sightseers visit the temple every year." Two other famous temples, one located at Ishiyama, in the eastern part of the city, and another at Mt. Hiei, in the northwest section, have ministered to the spiritual needs of the people for so many generations that it is very difficult to interest them in Christianity. The

Miidera Buddhist Temple, Otsu, Japan

temple at Mt. Hiei was established 1100 years ago. Our work in the city of Otsu with its 65,000 inhabitants is not over thirty years old. The death of Monroe Crecelius from scarlet fever three months after he began work there, awakened in the heart of Kiyoshi Yabe, a Japanese student in America, the desire to preach the gospel. Changing his plan from the study of medicine to preparation for the ministry, he returned to Otsu in 1918, and has been preaching there ever since. His work extended to Zeze, a growing suburb of Otsu, and a large rayon center where a second congregation was established. Both congregations have built attractive new churches with aid from the Foreign Board. These churches form the center of an expanding Christian movement in the district. A congregation at Kusatsu, a Sunday school at Seta, complete the extent of our work in this area at present. More needs to be done.

KYOTO FIRST

Kyoto is the old religious capital of Japan. It is the home of many beautiful and majestic temples. Our strongest congregation is First Church. It was organized in 1904. In these thirty-one years more than 1,000 baptisms have been performed at its altar. It has a membership of 621 and is entirely self-supporting. Two organized churches within the city, Rakusai and Oto, received birth and guidance from this mother church. Just outside the city a new work is being promoted by the congregation. The Kyoto Church is ideally located on one of the main streets and is shepherded by one of the most able and devout pastors in Japan, Rev. C. Yasuda. Its greatest need at the present is a more adequate and dignified building. A fund has been started for this purpose.

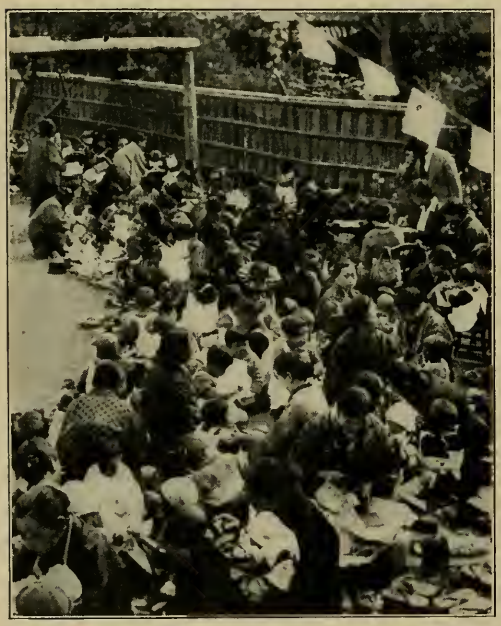
Each year the churches take an offering for extension work in the conference. When the time came for this matter to be taken up by the First Church in Kyoto a special self-denial period was arranged and a goal of 500 yen fixed. On the appointed day the offering was lifted and 500 yen cash were received. A few days later the pastor joyously announced that other gifts had been received, bringing the total up to more than 600 yen. "This is purely a missionary offering," writes Doctor Shively, "because it is used to help needy churches in the conference. It cultivates the spirit and habit of cooperation and helpfulness."

OTHER CITIES

Osaka lies southwest of Kyoto. It is the second largest city in the empire and the center of the steel industry. The work was started about a nucleus of members from the First Church in Kyoto who took up residence here. It has grown so that we have a good congregation and a fine location now, but no church building. It is needed badly. Doctor Shively thinks that a minimum of $5,000 would make adequate quarters possible. Kobe, the western gateway to Japan, is another ciy in which we have work. It, too, was started with a nucleus of members who had moved from Kyoto. The congregation is already supplied with a good church building and parsonage. Both these congregations are fostering offspring. Osaka is giving guidance to a small group of Christians at Awaji, and Kobe is helping in a new work at Konan.

VALUE OF KINDERGARTENS

Japan has an excellent public school system. It is far in advance of any other Oriental country. Their literacy rating ranks among the highest in the world. Mission boards therefore do not find it necessary to carry on extensive educational work, especially among the elementary and secondary groups. Our educational work consists entirely of a few kindergartens and a professorship in the Theological department of Doshisha University. The kindergartens are under the direction of well-trained teachers and often reach into the best homes in the community. Parents who



Outing for Mothers and Chidren of Zeze Kindergarten

can afford to send their children want the best they can get. Judging from enrollment the Christian kindergartens meet more nearly the kind of instruction and training parents desire for their children.

Rev. Tokashi Murakami, a recent graduate of Doshisha Theological Seminary, paid this fine tribute to the kindergarten at Zeze, which he attended when he was a child: "The Seiai Yochien (Holy Love) kindergarten is full of memories for me. I am deeply grateful that my childhood was spent in the kindergarten. I dare say that it was because of the training I received there that I grew up a Christian. The greatest gift to me was the experience expressed by the passage, 'Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them' (Eccl. 12:1). I heartily thank God that I was taught about my Creator in childhood. On finishing the course there I attended regularly the Sunday school at Zeze and my faith continued to grow stronger. Through the kindergarten and Sunday school I was led to Christ and became accustomed to attend church services regularly. I feel a deep sense of loss throughout the week when I do not attend services on Sunday. That habit was acquired in the kindergarten. The majority of Christians in Japan are converts from other religions—Buddhism or Shintoism. Second generation Christians are very few. It is not easy for Japanese to keep Sunday strictly because of the old habit of spending it in pleasure. But I have not found such difficulty as other people because I formed the habit of observing Sunday during my childhood. Kindergartens are growing in numbers, but what Japan needs is kindergartens where religious education is given."

DOSHISHA UNIVERSITY

Doshisha is the leading Christian University in Japan. It was founded in 1875 by Joseph Hardy Neesima, a young Japanese who was educated in America, and became interested in Christianity. He went back to his native land with the purpose of founding a Christian school. He was eminently successful, as the present character and enrollment of the school signify. A newspaper man, educated at Doshisha, bears this testimony to the Christian character of the University: "During my years at Doshisha I hated the Christian element in the school. I had to hear the problems because they were forced

upon me as a part of my school duties. But after I got out into the world, especially when I went to Manchuria, and saw the moral situation, I was compelled to ask anew and to answer some of these moral and spiritual questions which I first heard raised at Doshisha. And then I came to realize the foolishness of the position I had taken as an undergraduate." For more than twenty years we have cooperated with the Theological Department and supplied a professorship. At the present time Dr. B. F. Shively, head of the department of religious education, is our representative.

Committee on Entertainment for Japanese Conference, Shibuyo Church

SPIRIT OF SACRIFICE

This young Japanese church is possessed with the spirit of sacrifice. A young man who graduated from Doshisha University offered to do Christian work in a rural community for 37 yen a month. He had recently married one of the best kindergarten teachers in the mission and out of their small salary they had to pay eight yen a month rent. They planned to open a day nursery during the busy season for the farmers so as to relieve mothers who might be needed to help with the work in the field. In order to supplement their meager income they raised a few chickens or did a bit of farming and in this way helped to provide for their personal needs. Such loyalty has made possible the extensive work that is being done. It has given the Church a place of influence far beyond its numerical strength.

CHINA

A fourth of the human race lives in China. Important changes are taking place there. That is why B. Putman Weale

says, "The Chinese question is the world question of the twentieth century." What will be the nature of these changes? Will China's vast forces of cheap, unskilled labor be employed by capital and made to compete with the labor of the West? Will her unlimited resources of man-power be built into a giant military machine to threaten still more the peace of the world? Will they struggle for a share of the world's wealth? Or will they be fashioned by the Christ spirit in the process of change and so add to the peace and good will of the world? The outcome will be determined largely by how we of the West meet the situation. If our relations with the Chinese are dominated by selfishness and violence we can expect them to resort to force. If on the other hand love and the spirit of helpfulness dominate our relations, we can expect a like treatment from them. For that reason it becomes as essential for us to practice the Gospel as to preach it.

There is a reason for the widespread confusion in China the past twenty years. Dr. T. Z. Koo, an internationally known leader and Christian, said that China is not only undergoing one revolution but five at the same time—political, intellectual, economical, social, and moral. The western province of Szechuen is an illustration of what is taking place. Of this great province, five times the size of Ohio, with a population of 70,000,000, Rev. O. B. Rope says, "Eight years ago there was not a mile of motor roads in the province of Szechuen. Today there are already completed three thousand miles of well-surfaced roads and twenty-five hundred more miles are now under construction." Another change which Mr. Rope mentions is the leveling of

New China

thousands of graves outside the city walls of Chungking to make room for its ever-expanding population of 800,000. The most sacred spot in all China is the graveyard where the family ancestors are buried. These plots are guarded with religious devotion. In 1927 the military government of Chungking notified the people that they were going to level the graves and extend the city. Three months were given in which to remove the remains of loved ones. Those remaining at the end of that time were to be leveled by workmen sent in to lay out streets and divide the area into city lots. Such changes seem miraculous in view of China's veneration for her ancestors.* The old traditions and customs to which life was anchored are swept away by these reforms and many are left without anything to guide or direct them.

Christianity has found this situation an unusual opportunity to do the very thing for which it came into the world. For one hundred years it has been at work in old conservative China. Many times its efforts seemed futile. Yet the seed of Christian truth was sown and thousands received Christ as their Savior. The story of the movement during these years reveals the fact that they were not "rice-Christians," for during the Boxer uprising hundreds suffered death rather than forsake their faith. In recent years the struggle against communism has revealed again the sterling quality of these Chinese Christians.

BEGINNING IN CANTON

Forty-six years ago the Women's Missionary Association of our Church sent out two young women who began work in Canton. Since that time the Church has carried on a consistent program of evangelism and Christian service. Fortunately we began work among the Cantonese who are considered the most progressive people of China. The leaders of the late revolution were Cantonese. They furnished the faith and courage, the plans and policies of government which brought China thus far on her way to new national life and order. "Canton," writes Dr. C. W. Shoop, "has always been China's radical and progressive city."

Our work in the city consists of one congregation of two or three hundred members, and one street chapel where regular services are held, a primary school for girls, maternity hospital and Coover Dispensary. We are actively affiliated with

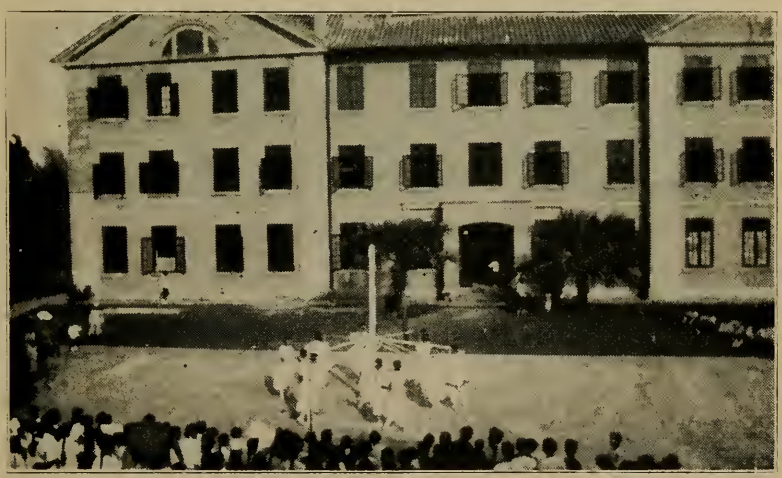
* Missionary Review of the World, "What Is New in China?" April, 1933, page 196.

three other institutions — Union Normal School, Union Theological College and Canton Hospital. We provide a member for the staff or make annual appropriations for the current expenses of each institution. "It is the conviction," writes Mrs. Ora M. Oldt, "of those connected with Union Normal School that the Christian worth of the institution is incalculable, and that it fills a unique place in the Christian Movement of South China."

The Union Theological College is supported by eight cooperating denominations and trains ministers for all denominations at work among the fifty million Cantonese in South China. Canton Hospital is the oldest mission hospital in the world and observes its one hundredth anniversary this year. For more than forty years Dr. Regina Bigler ministered to thousands of Chinese women and children at the Maternity Hospital and Coover Dispensary. For the last ten years of her active service the number of treatments averaged more than thirty thousand a year.

SIU LAM

Siu Lam is a day's journey south of Canton. It lies in a network of rivers and canals so common to this delta region. The population numbers more than 100,000. Many small villages surround Siu Lam and bring the total population of the area to more than 200,000. The people are farmers who raise rice and grow mulberry leaves—the leaves being used to feed the



Winding a Maypole at Miller Seminary

silk worms. Another interesting sight is the numerous fish ponds which dot this section of China. From these ponds they supply the family with fresh fish. A strong mission center has been established here. The congregation numbers 250 members. A year and a half ago a beautiful new church was dedicated. A second preaching chapel has been established where regular services are held. The most distinguished missionary institution in this section is Miller Seminary—a secondary school for girls. This splendid school has been at work for more than thirty years and has graduated many fine girls who are filling places of responsibility in a most acceptable manner. At present there are 142 girls enrolled. The school is equipped with two good buildings. Ramsburg Hospital is located at Siu Lam also. It is housed in a well-constructed building and is under the supervision of a graduate nurse from the States, while the medical and surgical work is done by a competent Chinese doctor.

Miss Gladys Ward in writing about the work here says, "This is a good location for a school as there are none of the distractions of city life. There is only one other high school in town besides Miller Seminary and while there are other grade schools their standards are not as high. Ours is the only large Christian school between here and Canton. The hospital serves the people for many miles around and (with the exception of the Canadian Hospital at Kong Moon), is the only hospital in this whole section where surgery is performed. The people are very poor as their main business is the raising of mulberry leaves. When the bottom went out of the silk industry it struck this section very hard.

"Idol worship is solidly entrenched as the people are very superstitious and very backward. The surrounding towns have modern improvements and wide streets but Siu Lam has not yet moved from its rut either materially or spiritually.

"Kau Chau Kei is an outstation two miles from Siu Lam. It is a typical village with mostly mud huts. A very nice chapel was erected there several years ago and a native pastor and Bible woman are stationed there. The mission also helps to maintain a small school for the first three grades. Once a week one of the teachers from Miller Seminary goes out to teach the street children.

"Yung Kei, the center of the silk filature district has a large population. In past years there were sixteen large filatures running with hundreds of girls and women working in them. But in the last few years all have closed but two. It is quite

a shipping center, being the junction place for most of the river traffic between Canton and country places. A few years ago the Church of Christ reopened work there. They just finished the erection of a small church."

UNITED CHURCH

The first General Assembly of the Church of Christ in China convened in Shanghai, October, 1927. Fourteen different groups united to form the larger body. Our Chinese Conference became a part of the movement in 1929 by approval of the General Conference, and is actively affiliated with Kwangtung Synod. In a new consciousness of its mission to the nation this church is in the midst of an aggressive evangelistic and educational campaign. "The Church of Christ in China embraces in her General Assembly fourteen synods and seventy-four district associations. Her far-flung frontiers extend from the northernmost limits of Manchuria to sub-tropical Hainan and from Shanghai on the coast of the Tibetan foothills in western Szechuan. Of her 823 churches, 302 are wholly

Representatives Hwapei Synod, Church of Christ in China

self-supporting. There are, in addition, over 1,300 organized church groups meeting regularly for worship, but not yet constituted as churches. The communicant membership is over 125,000, with a full-time evangelistic force of more than 450 ordained ministers and over 1,500 evangelists and Bible women."*

In summing up the contributions which Christianity brought to China, Dr. T. Z. Koo says, "Our culture has developed, not

* Missionary Review of the World, October, 1932, page 540.

on the plane of life of man with God, but on the plane of life of man with man. . . . Into such a situation you bring God in Christ, and . . . we realize that God is not distant but can come close to us in Christ . . . that we can walk and talk with Him. Christianity has brought . . . the person and spirit of Christ . . . I am not merely adhering to a code, I have surrendered to a personality. . . . He comes and tells us how we, insignificant cogs in this family system of China, are also the children of God—our Father. Our social background is an eye for an eye. Meet your enemy with justice. Into that background Christ comes with a message, 'You must do more, you must love your enemy. . . .' We are being pulled and pulled from the mere idea of dealing justly with each other to the plane of dealing also lovingly with each other, even our enemies."

Latest reports indicate that a new evangelistic zeal is sweeping over the country. In a recent letter Dr. C. W. Shoop wrote: "Our work is going along encouragingly. An excellent spirit prevails. The tension existing between political and church interests a few years ago seems to have entirely disappeared. Again the Chinese people are eager to hear the Gospel. Mr. Sherwood Eddy was here a few weeks ago and in a strenuous five days of speaking to capacity audiences in the Y. M. C. A. auditorium, moved about four hundred students to express a desire to become Christians and seven hundred more to enroll in Bible study classes. Pui Ying Middle School has a group of 300 studying the Bible. Rev. Y. S. Tom, giving his impressions of Doctor Eddy's work in Canton in a chapel talk to the Theological students here, said that Mr. Eddy is like an Old Testament Prophet with a modern interpretation of God's will for China today."

Rev. Y. S. Tom

The Christian movement in China has been strengthened greatly by the creation of the United Church. The staff in Japan also feels that it would help the movement there if many of the smaller missions could be united or affiliated with a larger movement. It is difficult to conserve results along a scattered line. Union would give strength by

making possible more frequent contacts with other groups. It would also give a larger number of churches the advantage of the best leadership in the Japanese church. Those who have greatest interest in Japan's evangelization look forward to the time when the Christian Movement will be represented by a United Church.

ARE MISSIONARIES NEEDED?

There are those who answer this question in the negative. They point to the growing young church and suggest that they be allowed to carry on. Responsibility has been given to them, but they are not able to carry the full load. Perhaps mission boards have left the impression that the time has come to reduce the number of missionaries by the ruthless way they curtailed the work during the past four or five years. It must be remembered, however, that the financial situation forced the boards to make such drastic reductions.

Dr. T. Kagawa, the most outstanding Christian in the Far East, said, in speaking of the needs in Japan, "We have two hundred thousand primary school teachers. They are eager to learn something about Christian education and the Christian religion. Furthermore, they need a little warmth. The government school service is a cold place. Why not a missionary to the primary school teachers? Why not a missionary to spend his whole life among the 2,500,000 fishermen? We have only 300,000 professing Christians in a population of over 65,000,000. Here are all these great groups waiting for the light. Do you think anyone who knows the facts and understands the situation is going to say we don't need the missionary? The field calls for them on every hand."

Rev. Y. S. Tom, moderator of the Church of Christ in China, wrote in a recent letter, "We have striven to carry on the work, but our Church in China is young. We still lack the means to make it possible to have highly qualified persons to lead us forward. We Chinese Christians are striving—

"1. To put forth more effort to keep the work going.

"2. To study the work to see where savings can be made with the least harm to the cause.

"3. To try and get more volunteer service.

"4. Only as a last resort will any piece of work that is functioning be cut off.

"The 'cuts' came at just the time when there are unsurpassed opportunities open to the Christian Church. The gospel

preaching is eagerly listened to. The rural communities and the large cities need our service. Christians have little good literature to help them grow in Christian life.

"Then, too, our Nation is faced with dangers from social unrest, invasion of armies, and a more subtle invasion of modern evils and communistic propaganda. Who is sufficient for these things? We crave your prayers, and your continued help and support. Thus together we may carry forward the work committed to us by our common Lord and Master."

There is no mistake about the "cuts" which were made. The minimum of safety for effective work has been reached. We must plan a new advance immediately. The situation demands it. For every Chinese Christian there are nearly a thousand Chinese who are not Christian. Who is responsible for these unevangelized multitudes if we as Christians are not? We cannot pass our portion of responsibility on to others. A prominent Chinese layman, speaking recently at the dedication of a new day school, recounted something of what Christianity had done for China in the way of education, medicine and the preaching of the gospel and then asked, "Would you as citizens of Canton, wish to do away with these?" The answer "No" came thundering back from the thousand or more persons who were present at the meeting. What is our answer as Christians? Do we wish to do away with mission work?

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CHAPTER VII

The Islands of the Sea

Continents are big things. Their bulky areas impress us. Across their great plains, up their lofty mountains and down their fertile valleys, the human family has moved in search of food and the elementary necessities of life; in search of political liberty, religious freedom and the realization of their highest ideals. In the previous two chapters we touched two of these continents. We turn now to the islands of the sea—those little blotches of land scattered here and there, sometimes in clusters, sometimes in utter loneliness across the deep expanse. While we are not impressed by their limited area we are frequently charmed by their beauty. Their population, while numbering thousands or perchance a few million, is small compared to the number of people who dwell on a continent. Therefore we do not feel the sense of urgency. Nevertheless, some of the most thrilling missionary stories are told about missionaries who carried the Gospel to these small areas of the world. Beginning with the apostle Paul, who was shipwrecked and landed on the isle of Melita, and continuing to John Williams and his work among the South Sea Islanders, we have a most fascinating tale. United Brethren missionaries are at work in two groups of islands, the Philippines and the West Indies.

THE PHILIPPINE ISLANDS

This chain of islands extending 1100 miles north and south and 700 miles east and west lies southeast of China and directly east of Siam. Altogether they number more than 3,000, many of which are mere islets or coral rocks. Luzon and Mindanao are the largest, with areas of about 40,000 and 36,000 square miles respectively. Nine others comprise areas from 1,000 to 10,000 square miles and about 350 have an area of one square mile or more. One enthusiastic writer has described their beauty in these poetic terms, "A magnificent rosary of glowing islands that nature has hung above the heaving bosom of the warm Pacific."

March, 1521, Ferdinand Magellan and his crew sighted the islands on their eventful journey—the first circumnavigation of the globe. The expedition landed and claimed them in the name of the King of Spain. Shortly after that Christianity was introduced to the Philippines with the baptism of the ruler and many of his followers who acknowledged nominal submission to the sovereignty of Spain. The history of the next three hundred years is a mixture of misrule and conflict between civil and ecclesiastic authorities which entailed much suffering and distress. One writer observes, however, that "The Filipinos . . . are distinguished . . . by their general acceptance of the Christian religion, which marks them off from every other Eastern people, and by their subjection, for some three centuries, to the tutelage of Spanish civil authority and Spanish missionary priests; a process that has resulted in giving them a civilization which, though often spoken of as a veneer, has still unquestionably started them on the road toward a destiny different from that of the Orient." * By a strange turn in fortune these islands and people came under the sovereignty of the United States in November, 1898, it being a part of the terms of peace that Spain cede the Islands to the United States and accept the sum of $20,000,000 gold for the public works and improvements which she had made.

EVANGELICAL MISSIONS ENTER

Previous to this all mission work was under the direction of the Catholic Church. With the change in sovereignty the evangelical churches planned to enter the field. The various boards agreed to an allocation of territory in order to avoid duplication of effort and to make the work as extensive as possible. La Union Province, lying along the west central

* "The Philippines, The Land of Palm and Pine," page 12.

coast of Luzon, was assigned to the United Brethren Church. Work was begun in San Fernando, the capital of the Province, by Rev. and Mrs. H. W. Widdoes in 1904. This part of Luzon is inhabited by one of the most progressive groups in the islands—the Ilocanos. They are the only people who migrate freely and carry their progressive ideas to other parts of the country. Many have settled in Mindanao. Others have gone to Mountain Province and helped establish religious centers there. Our influence, therefore, is not confined to this particular province but is reaching other sections of the islands also.

San Fernando is a city of 20,000 and has the best seaport in northwestern Luzon. It is the terminal of the Manila Railroad and the radiating center for bus lines going north and south. In addition to being the provincial capital and the educational center for the province, it is the headquarters

Mission Hospital, Philippine Islands

for the United Brethren Mission and the Northern Luzon Conference. From here mission influences reach out into the surrounding rural population numbering 225,000 Ilocano speaking people. In La Union Province there are 35 churches with a membership of over 3,000. Fully 2,000 members have migrated to other sections and have been responsible for founding 12 new churches. The Northern Luzon Conference includes 45 churches in the lowlands and in Mountain Province. It reports a membership of over 6,000.

MISSION COMPOUND

The compound at San Fernando contains three acres of ground located just east and south of the municipal plaza

or square. The original mission residence erected in 1904 still stands. This simple old house has been "home" to many missionary workers in the past thirty years. A neat one-room chapel facing the main highway, first concrete building in San Fernando, was dedicated in 1910. It has a seating capacity of some 300 and houses a self-supporting congregation of over 200 members. Their service in the community has influenced men and women in all parts of the country.

Otterbein Guild Hall stands on a hill top overlooking the city and bay. It houses the Bible Training School and furnishes a home for high school girls. Erected and dedicated in 1920, containing space for 70 girls, missionary residence for two single women, guest room, and classrooms, the hall is one of the beauty spots of the compound and one of the most attractive buildings in San Fernando. Last year the school was opened on a new basis after being closed for a year. The curriculum was changed and only high school graduates admitted to the regular courses. A fine group of 24 entered under the new plan—18 young women and 6 young men. The school is in session six months and then the students go out for practical work among the churches. Reports show good results from the efforts of these young people.

Bethany Hospital, the latest concrete building on the compound, was dedicated March, 1928. It has a normal capacity of 36 beds, is a modern well-equipped hospital, with good operating room, ice-making and X-ray machines and other necessary furnishings. The number of in-patients treated has averaged well over one thousand annually and although twenty per cent of the patients are charity cases the hospital has been practically self-supporting since moving into the new building. Six graduate registered nurses, sometimes a deaconess, and two doctors are employed by the hospital.

In another section of the city near the municipal market we find The Evangel Press, which was established in 1909. The press turns out millions of pages of literature annually. The "Naimbag a Damag" is entering its thirtieth year and has the distinction of being the oldest vernacular weekly family paper published in the Islands. This press also publishes the "Advance," an English monthly for the United Church. The press has a good location, fairly good equipment, needing only a linotype to make it an up-to-date shop, and has no competition in the Ilocano region. The field for good Ilocano literature in cheap form is three-million-souls-wide and uncultivated.

BAGUIO

This beautiful city, perched high among the mountains of Benguet, in the midst of a luxuriant growth of pines, has a temperature so congenial that it is called the summer capital, because certain government activities are transferred there during the summer months. The population consists of four main groups, Filipinos 5,000, Chinese 400, Japanese 400, Americans three to four hundred. During the vacation season this number is greatly augmented. The Catholics, Episcopalians, and Evangelicals each have a church building in the city. Since this province is a part of the territory allocated to the United Brethren Mission our Church represents the evangelical movement in this prominent center. The needs here demanded a better type of church building than the average town in which we are at work, so funds were appropriated several years ago and a building constructed. The main part of the building was completed except for the furnishings. These the Filipinos are providing. A year ago a beautiful

Baguio

stain glass window was given and funds were provided for new pews. The congregation is getting great joy out of these accomplishments.

The mountains of this region have a rich deposit of gold. As much as a million dollars worth has been mined in a year. Antamok, one of the largest gold camps, with a population of 5,000, has regular services, conducts a kindergarten and carries on other religious work under the direction of a lay pastor and a deaconess. Rev. Carl Eschbach, who is stationed

Benguet Girl, P. I.

at Baguio, says, "Towns have sprung up at each mining site. In most of these towns there are small groups of Christians who can be used in organizing C. E. Societies and Sunday Schools which they can carry on fairly well themselves. In other places the mining company would pay a deaconess but there are no Filipino workers available." There are three towns with a population of two to three thousand each, and a dozen smaller ones where regular religious services should be conducted but the staff has not been able to take on this additional work.

MOUNTAIN STATIONS

The work in Ifugao and Kalinga reaches into the life of two different primitive animist groups of 125,000 souls and centers around two high schools which the mission conducts there. These schools receive the graduates from the elementary schools and through instruction and guidance seek to lead them to Christ —the true way of life. Our station at Lubuagan is the center for our work among the Kalingas. The old men say "Lubuagan" means a cold spring which bubbles up like furiously boiling water. The name probably refers to a series of springs on one side of the town which do bubble up and deliver from 12 to 15 gallons of water per minute. Rev. Alva Knoll said in a recent article, "Kalinga constitutes practically a whole conference itself, with its large area, large number of baptized adherents, and its distinct problems. Yet it has no pastors, outside of Lubuagan, except the students."

Kiangan is the center for our work among the Ifugaos. We have a growing church, an accredited high school and five outstations, four of which are served by students from the school who are doing very good work. "The boy stationed at Mayaogao" writes Miss Myrtle Metzger, "seems deeply interested. He built a small house with the aid of his relatives and four pesos from here. Our Otterbein Guild plans to help him build a place in which to hold services." The congregation at Kiangan is raising funds now for the construction of a new chapel, the old one being too small to meet present needs.

School Children, Kiangan, Philippine Islands

A SPIRIT OF SACRIFICE

Francisca Uban, an Ilocano deaconess, has been conducting a dormitory at Salegseg for elementary school students who have long distances to travel to attend the public school. It is a terribly lonesome task and the pay she receives is scarcely enough to provide for the simplest needs of life but her testimony in the conference a year ago was inspiring. "Even if you don't give me anything, I am willing to go there," she said. That is the stuff of which martyrs have been made in all ages. Alfonso Sangdaan, who graduated from our school, is conducting another such dormitory at Supac. While he is working in his own territory, yet he has had a great deal of persecution to contend with and has need of great patience and that charity which suffereth long and is kind. He gives week-day religious instruction at his dormitory for the pupils of the Posway Elementary School.

There are over 1500 members listed on the Lubuagan church record and probably 500 others, baptized by Rev. Juan Leones, not listed. However, the names of baptized children are included in this list. The mission is making up barrio lists now with a view of determining more accurately the status of our membership. Attendance has been made up almost entirely of students, though during the Holy Week meetings conducted by Rev. Lorenzana there were many other members and friends in attendance. The Lubuagan

Ifugao Student Telling Bible Story

church treasurer reported last year's receipts at about three hundred twenty pesos. This is from Lubuagan itself, very little responsibility for self-support having been developed yet in the barrios.

CHURCH UNION

Denominational differences are not serious in the Philippines, but Roman Catholics refer to them as a reproach to evangelical Christianity. Many of the churches deeply desire one evangelical body but thus far it has not seemed practical. Three denominations gave favorable consideration to the matter and formed what is called the United Evangelical Church of the Philippines. This union, composed of the Congregational, Presbyterian and United Brethren groups, has been eminently successful. Just now there are encouraging signs indicating that other groups may join the Union. Some have already taken favorable action. A progressive step in administration was taken by the boards having work in the islands when they organized the American Council of Mission Boards related to the Philippines. The purpose of the Council is to make possible cooperative administration and to plan more thoroughly for a complete occupation of the whole territory.

PHILIPPINE INDEPENDENCE

Even though the United States Congress has granted the Islands independence that does not end our religious obligations to the Filipinos. They are still our neighbors and as such have a right to expect from us what Jesus taught was the obligation of neighbor to neighbor. While the major responsibility for the evangelization of the islands will be assumed ultimately by the Filipino Church, yet the present situation is such that they welcome and invite our continued cooperation.

THE WEST INDIES

The United Brethren Church is carrying on mission work on two of the islands of this group—Puerto Rico and Santo

Domingo. Puerto Rico lies 1600 miles south of New York and one hour east. It is an island of rugged mountains which are covered with beautiful tropical trees; of fertile valleys which broaden out into fields of waving cane. Mariners say that the deepest known depth of the ocean is just off the shores of Puerto Rico. Its limited area of 3400 square miles seems to be nothing more than the tops of lofty mountains, the bases of which are buried deep in the waters of the Atlantic Ocean and the Caribbean Sea.

Puerto Rico is among the most densely populated areas in the world, the density being 450 per square miles. About 73 per cent of the people are descendants of the early Spanish settlers, 4 per cent are black and the remainder are mulatto. It is a common saying in Puerto Rico that no matter where you travel you are never out of sight of a house. When the United States came into possession of the island 37 years ago the population was approximately 900,000. Today it is more than a million and a half. The rate of increase is forty thousand a year. If the rate continues for ten or eleven years the island will have a population of two millions. Such a multitude would have a consumption capacity far beyond the present ability of the island to provide. It would make a fine market for some other food producing section of the world had the islanders the money wherewith to buy. But they do not and they have no way to get it unless they produce something which they can sell. That seems impossible

Loading Sugar Cane

because the island is lacking in raw materials from which to manufacture products. Here is a problem of livelihood which involves a whole island and is driving the leaders into a desperate study of ways and means whereby food and the common necessities of life can be provided.

The main products at present are sugar, tobacco, citrus fruits and coffee. Much of the sugar cane is grown on large plantations which are owned or controlled by large syndicates. Before the introduction of modern production the land was divided into small farms and owned by the natives. Now the mass of Puerto Ricans are landless and must hire themselves out for wages that seldom rise to a dollar a day during the busy season and even fall as low as forty cents. With the acreage of the island increasingly absorbed by sugar and other export crops the recipients of such wages "must import the bulk of what they consume at prices they can ill-afford to pay." *

TOO FEW SCHOOLS

Another problem which is taxing the authorities of the island is the school population. The Governor said in his last report, "The total enrollment during the past year was 239,495, the highest figure on record in the history of our school system, although the total school population is estimated at 600,000." According to this statement more than fifty per cent of the children of school age are not in school, largely because there are no school facilities. This situation exists in spite of the fact that between 30 and 40 per cent of the Insular budget is devoted to education.

The government is trying out a new experiment in education. It is called the Second Unit School. "These Second Units are consolidated rural schools of a vocational type. They offer to children above the third grade, in addition to the usual academic subjects, agriculture, home economics, and various trades which enable them to increase their earnings and lead more comfortable lives.

"Half of the day is devoted to vocational work which includes agriculture, animal husbandry, carpentry, house-wiring, tin-smithing, auto-mechanics, shoe-repairing, hair cutting, pottery, and toy making for boys; and cooking, sewing, hand and machine embroidery and lace making for girls, and several hand-weaving industries for both boys and girls.

"One-third of the cash value of any produce sold is handed

* "What Next in Puerto Rico," by Luis Munoz Marin.

back to the boys who raised it. The children are encouraged to cultivate home gardens, of which there are over 15,000. The principal crops of the community are also planted on a commercial basis."

Sunday School Children, Yauco, Puerto Rico

EVANGELICAL MISSIONS ENTER

Thirty-six years ago when a change in the sovereignty of the island made religious freedom possible, the Protestant Evangelical Churches began mission work there. A comity arrangement was worked out in order that every section of the island might be reached and overlapping be avoided. Our Church accepted responsibility for a section on the south side of the island, with Ponce as the center. The present population of the area is approximately 175,000. For years the board supported seven workers but the staff has been reduced so that at the present time there are only three salaried missionaries employed. Our representatives have made a fine contribution to the Evangelical cause. Dr. P. W. Drury, who has been with the work since 1900, is Executive Secretary of the Evangelical Association of Churches and the father of the cooperative and union movements in the island. We have 12 organized churches and 1711 members. All these congregations are housed in good substantial churches or chapels. They are well located and kept in good repair. Some of them are in thriving cities like Ponce, others in towns like Juana Diaz or Yauco. Some are in

Dr. and Mrs. P. W. Drury

picturesque mountain villages, while others are perched high up some mountain side with only a foot or bridle path leading to their door, yet they are within reach of hundreds of rural people. Just recently I visited one such chapel. We drove as far as we could in a machine and then began a steep climb up to the little chapel. Here we were greeted by a happy faced pastor and his family who occupied the parsonage near by. The morning service was over and he was preparing for a four mile tramp across the hills to an afternoon appointment. Rev. J. L. Santiago, rural evangelist, says, "Eighty per cent of the population of Puerto Rico lives in the country . . . but no one goes to them. . . . The dire poverty of the community farmer, his social and religious limitations and especially his lonesome conditions with nothing to cheer or challenge him to better living ought to be a strong appeal to the Evangelical Church." It is to this group of neglected folk that the Church is turning its attention.

A RECENT REPORT FROM THE FIELD

"The Protestant Churches are operating with greatly reduced incomes. This situation has compelled them to discontinue certain activities and release a number of workers . . . Notwithstanding this situation the evangelical churches continue their effective work and are gaining new prestige. Evangelical fervor covers the island, and the churches are positive factors in their respective communities."

CHURCH UNION

In 1931 the Congregational, Christian, and United Brethren Churches were united to form The Evangelical Church of Puerto Rico. The Union has been working out very satisfactorily. Other groups contemplate uniting with the movement. "This year," says Dr. Drury, "for the first time since the formation of the United Evangelical Church, we operate under a united budget. In addition to giving greater unity to the cause, it worked out very satisfactorily in many other ways. . . . The relations among the churches which comprise the union are very harmonious. . . . More cordial relations could not exist."

There are two union institutions in the island with which we are closely associated. The first is the Union Seminary located at Rio Piedras. It was founded in 1919 by the cooperation of seven denominations. They continue to support it and provide the necessary faculty. The purpose of the Seminary as stated by Dr. J. A. McAllister, the president, is

Union Theological Seminary, Puerto Rico

"that of preparing ministers who are to be the efficient preachers and pastors, the real spiritual leaders of their own people. It seeks to give the most careful, thorough and systematic instruction in the things of the Kingdom of Christ, and effective training in the most approved methods and technique for carrying out Christ's last great commission."

The second union enterprise is the press located at Ponce. It was founded under the direction of P. W. Drury and has a capital investment of $50,000 in building and equipment, all of which is free of debt. "The Puerto Rico Evangelico" is published bi-weekly and mailed to approximately 4,000 subscribers. Seven denominations cooperated in the establishment of this enterprise. It is one of the busiest church institutions in the island.

ISLAND WIDE CAMPAIGN

"My conviction is," writes Doctor Drury in closing his last annual report, "that the churches yearn to possess more spiritual power in order that they may serve more effectively their respective communities. When the pastor displayed the qualities of real leadership in evangelism, the churches have responded devotedly and whole-heartedly. With the passing of the years the attractiveness of ventures for Christ is not diminished. New inspiration comes for new tasks. Unparalleled opportunities are before us. The 'prospects are as bright as the promises of God.' With Christ we go forward. Thus assuredly we enter on the duties and privileges of another year."

"A summary of the Protestant movement in the island is quite encouraging. In 1933, there were in Puerto Rico 276

regularly organized evangelical churches. These churches had 24,000 members, 559 Sunday Schools with an enrollment of 45,000, 126 young people's societies, 144 other societies, 22 schools including kindergartens, graded schools, two high schools, one college, and one theological seminary, three hospitals which have about 200 beds and care for 70,000 patients yearly. The Puerto Rican staff included 187 ordained ministers, 64 lay preachers, and about an equal number of teachers, physicians, nurses, etc. In the year 1932, these 276 churches contributed more than $110,000.00, of which about $90,000.00 was for self-support and $21,000.00 for benevolences. There are 235 church buildings and 145 other buildings for activities related to the churches."

Puerto Rico occupies a unique position in relation to the evangelization of Latin America. In language, culture, and tradition it is Spanish. In government, education, and institutions it is American. Puerto Ricans are rapidly becoming a bi-lingual people because of this dual relation. This places them in a relation to North and South America which no other people occupy. For that reason it is important that the evangelical forces of North America make the most of their opportunities in the island. It will undoubtedly form the most natural approach to our Latin American neighbors on the southern continent.

THE DOMINICAN REPUBLIC

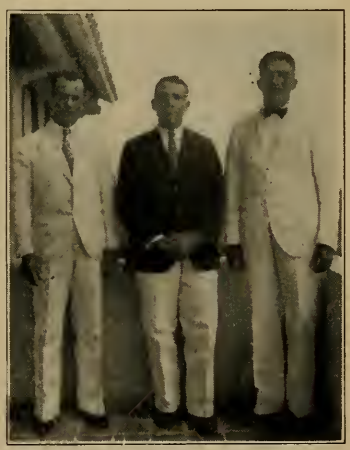
The Dominican Republic occupies the eastern portion of the island of Haiti or Santo Domingo as it is often called. It is the second largest island in the West Indies and lies between Cuba and Puerto Rico. The area of the Republic is 19,325 square miles; 15,000 are tillable and very fertile. Less than a million people occupy this rich fertile country. In this respect it is quite different from Puerto Rico. It has five times the land area and only about two-thirds as many people.

Santo Domingo City is reputed to be the first landing place of Columbus on the Western hemisphere. Dominicans point out the trunk of a giant tree which still stands near the water's edge as the tree to which the famous discoverer tied his boat. Entrance to the walled city is gained through a massive stone gate named in memory of the oldest son of Columbus. The ruins of his palace lie close at hand. Santo Domingo, the capital city, has a population of 45,000. It represents a mingling of the old and the new. The narrow streets, with their narrow sidewalks lined by buildings which

are typically Spanish, remind one of the time when Spain dominated great areas in the western hemisphere. The island was a base of operation for her explorers and conquistadores, and a pawn in the colonial wars between France, England, and Spain. The people are descendants of the Spanish who remained on the island or of the African slaves who were imported to replace the native Indians, the natives being almost exterminated by the severe cruelties inflicted by their new rulers. Santo Domingans speak the Spanish language and those who know anything about Christianity are generally adherents of the Catholic Church, which dominated the religious situation for centuries.

BOARD FOR CHRISTIAN WORK ORGANIZED

For many years British Mission Boards carried on the only Protestant work in the Republic. But lack of funds and distance from the home base hindered the extension of their work, so that the great part of the country remained almost entirely without any evangelical work until a few years ago. Finally several mission boards in the United States decided to start work there. Instead of going as separate denominations they united to form The Board for Christian Work in Santo Domingo and entered the island as one. The boards joining in this union project were the Presbyterian, Methodist Episcopal, and the United Brethren. The new church on the island was to be known as The Evangelical Church in Santo Domingo. That was 15 years ago. At that time the new board faced a mission field for which no detailed program was prepared and in which there were neither workers, buildings, nor equipment. "The Board will always be under debt to the Foreign Missionary Society of the United Brethren Church," said Mrs. M. K. Bennett, chairman, "for releasing in this emergency Rev. P. W. Drury from his work in Puerto Rico that he might go to Santo Domingo and initiate the work. Under his guidance it took shape at once and began to make rapid development."



Pastors in Santo Domingo

INSTITUTIONS

The superintendent states in his annual report: "Through our educational program we are beginning to touch Dominican life by helping to provide teachers for public schools. The wife of our LaRomana pastor has recently been appointed teacher in the school of Central Romana. Two members of the LaRomana church have received their certificates and are teaching in the public schools of the district. And our school at Fundacion has furnished a teacher with a good record for a rural school.

"The work accomplished through the hospital is most encouraging. Every department shows increase in the face of an economic situation that has grown worse. The explanation is a greater appreciation on the part of the public of the medical service rendered." This institution with accommodation of 75 beds is the best equipped hospital in the Republic and is revealing in a fine spirit what Christian service is. More than 10,000 cases were treated in 1934.

THE CHURCH

He continues: "In the older churches more work is being done to teach the members what it means to be a Christian. This results in better understanding and a deepening and stabilization of life. More care is being observed in the acceptance of members in the church and numbers are given less importance as a measure of church strength. People, especially the younger element, have begun to realize the need for a real preparation for leadership and many are eager for more training. In the Central Church of Santo Domingo regular classes for all teachers of the city have been held weekly, not only to prepare them to teach the lesson but to study the whole problem of teaching. This last year this same group of teachers, together with others who were interested, formed a class for the study of the Old Testament. For twenty weeks the class continued with enthusiasm and a group of thirty-five people has a better knowledge than before of the meaning of the Old Testament.

"There is a healthy spirit of expansion in most of the churches. An illustration is found in the Barahona district where a member of the church—a tailor—has moved to a neighboring village and established under the direct supervision of the Barahona pastor, a stable work that is growing. The congregation has purchased a lot and is collecting materials for building a chapel suited to the needs of the com-

munity. In Villa Duarte, a section of Santo Domingo, regular services are being held in a small chapel built three years ago by the congregation."

NEGLECTED OPPORTUNITIES

One of the most appalling situations is the large number of children of school age who are not in school. The latest figures estimate the number of children at 300,000 of which number only 68,000 are in school. The total educational budget of the Republic is more than three quarters of a million dollars, yet this does not begin to meet the need. Medical facilities are just as lacking, especially in the rural areas. In the States we have one doctor for every 700 people; in Santo Domingo one for every 8,700. These conditions indicate at once that there is a serious lack of those agencies and influences which minister to the spiritual life. This lack of spiritual leadership and the utter absence of those things which make life fuller and more abundant should stir the church to provide a staff of Christian workers who could go to groups in small towns, villages and rural communities, visit with them, and talk to them about that love that passeth all understanding and that hope that fulfills the promise of life. Will the Church of Christ in the United States, out of its experience and rich heritage, both material and spiritual, supply this neighboring people with such spiritual help as will enable them to know Him, Whom to know aright is life eternal? Educated and interested Dominicans will welcome such help because they realize that the problems they face are great and that Christianity will meet and solve the spiritual needs of their people.

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CHAPTER VIII

Fulfilling Our Trust

A trust has been committed to us. Our best moments convince us of it. We sense it in our souls. The difficulty with many is that they do not bring themselves to the place where they are willing to assume its obligation, neither can they completely ignore it. God's Spirit will not let them. Hence, they shift back and forth between loyalty and disloyalty, between obedience and disobedience. They assume no definite obligations and share very little in the real responsibility of the church.

But God keeps speaking. He has spoken to us through the achievements which he has wrought on the mission field. He is speaking to us through the events in the world today. From America and Africa, from China, and Japan, from our great cities and the scattered islands of the sea he calls. What Christian can hear these voices and remain unmoved? The cry of America as she flounders between avarice and pleasure; the cry of the children whose homes are broken by lust and pauperized by drink; the cry of Africa for teachers to show her the way and for doctors to heal her broken body; the cry of Japan and the thousands of villages where the Gos-

pel is not preached; the cry of China with its millions who hunger for bread; the cry from the islands of the sea where men wait for Christ, come thundering in our ears today.

God, who can bring good out of evil, has brought us face to face with these facts. This is his day. The reports and appeals which the previous chapters brought to us are his call. They are like trumpets summoning us to action. Shame and fear are mingled as we read and wonder whether we are able to meet the challenge. The facts stated are not exaggerated. They present, in a calm and deliberate way the situation confronting us. May we give them serious consideration.

A WORLD CHARTER

God gave the Church a world charter. It is expressed in these familiar and often-quoted words, "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15). It is said that Cecil Rhodes, the builder of the South African Empire cherished the idea of a union of all the English-speaking people under one government. He reduced the vision which he had to writing and carried it about with him. When worn and discouraged with the details of a great task he would take out this scrap of paper and read it, that the picture of his dreams might come with freshness before his eyes again. Christians need to read the charter God gave them over and over again that they might catch the vision of him who gave it.

Jesus came to establish a redeemed order and to set up the Kingdom of love and righteousness. He made the declaration of the gospel the primary function of the Church. The first petition in the prayer which he taught the disciples was, "Thy kingdom come." And the second was like unto it, "Thy will be done in earth as in heaven." He assured his followers that all authority had been given unto him and that he would be with them "even unto the end of the world" (Matthew 28:20). So desirous is he of having the work carried out that he with his authority promises to be with us to the very consummation of the undertaking. So clear is Scripture in its teaching at this point that no Christian or Church today would deny that the primary mission of the Church is to take the "good news" to all mankind.

THE PURPOSE OF GOD

Men are distracted, dismayed, confused. They flounder about, advocating one thing and then another. They had

John R. Mott and Three Japanese Bishops

thought they could build a new social order and behold the structure has fallen in ruins upon them. They do not yet see that "except the Lord build the house they labor in vain that build it" (Psalm 127:1). Jesus clearly taught that without him we can do nothing. "If ever the universe," said Doctor John McDowell, "conspired to press any truth upon the mind of man it is conspiring to convince him that he is not sufficient unto himself, that he is not meant to live and work apart from God."

God has a purpose. It is the great redemptive purpose of love. Into the midst of the disturbed and confused order of life God sent his own Son—the Perfect One. In Jesus we see pictured what God had in mind for all mankind. In him we have the standard of true life. In him also we have the power which enables men to attain that standard of life. In Jesus Christ—or nowhere—we find the meaning and purpose of God for the world.

"I came that they may have life" (John 10:10), declares Jesus. He seeks to link all men to himself and to impart unto them eternal life. His purpose is to redeem the individual. But it is more than that; it is to redeem all life. "To this end was the Son of God manifested, that he might destroy the works of the devil" (I John 3:8). It must be borne in mind that this divine purpose "can be carried out only through human instrumentality." In a moral universe no one can be made good by force. The individual must give his free consent. In that sense the enterprise in which we are engaged is cooperative. God works through man and man works with God. "It is sheer truth staggering to contemplate," declares Dr. E. S. Wood, of England, "that God, as he moves forward to achieve his immemorial purpose, refuses to act apart from the human

beings he has made. The whole missionary cause, the very advent of his Kingdom, is conditioned by this inescapable fact. Man is God's indispensable agent; he is the vehicle and instrument of omnipotence."

Scripture clearly indicates how God has been searching for men to work with him. "I looked and there was none to help and I wondered that there was none to uphold" (Isaiah 63:5). "Whom shall I send and who will go for us?" (Isaiah 6:8). "Run ye to and fro through the streets of Jerusalem and see . . . if we can find a man" (Jeremiah 5:1). "How shall they hear without a preacher?" (Romans 10:14). St. Paul reminds us that "God was in Christ reconciling the world unto himself . . . and having committed unto us the word of reconciliation, we are ambassadors therefore on behalf of Christ" (II Corinthians 5:19, 20). The Gospel is adequate. Christ can save the world. God's redemptive love and Christ's redemptive life and death are powerful enough to lift the whole human race from its degradation and sin. What is needed is a Church that is willing to serve as God's vehicle of redemptive love in the world today.

"God is working his purpose out, as year succeeds to year;
God is working his purpose out, and the time is drawing near;
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the knowledge of God, as the waters cover the sea."

WE MUST GO FORWARD

To many the cost of going forward is too great. They shrink from it. They refuse to pay the price of life and sacrifice. They may save themselves temporarily, but in the end humanity must pay. One of the most striking illustrations of this fact today is Russia. And Germany threatens just now to become a second striking illustration. A dead formal church let the day of opportunity go by and what the leaders of a generation ago refused to pay their children and grandchildren must pay in suffering and blood. Who is there among the followers of Christ who would assume responsibility for such neglect? This is no time to counsel retreat. This is no time to order the withdrawal of workers and the closing of mission stations.

It is difficult for us who are located in good communities and move in Christian circles to realize how wickedness has entrenched itself in our very midst. The many evil forces

which seek to seduce our young people, and the prevalence of corruption in our large cities are front-page news in every metropolitan newspaper. They are sufficiently formidable to alarm any thoughtful person. Children need the security of the best Christian institutions. Youth needs the protection of the strongest spiritual influences. Men and women in every community need the help of the living Christ. America needs the Church and the Christian fellowship which it creates to strengthen her against the inroads of evil.

We little realize how tender is the young church which is growing up in other sections of the world. In Japan, the Christians number nearly 300,000, but that is less than one per cent of the total population. In China the Church is half a million strong, but even that is only one-fourth of one per cent of China's total population. It is faced by such overwhelming odds that the seriousness of the situation cannot be overlooked by even a casual observer. Paul kept watchful care over the churches he founded in Asia Minor and Greece. He visited them and by letter encouraged and advised them. These younger churches need the fellowship of the stronger churches, and the stronger churches need the simplicity of faith and enthusiasm of the younger churches. The association is mutually helpful.

Our noble men and women serving mission churches in the cities of the middle and far west did not desert their posts when budgets were cut and salaries were not forthcoming. Those abroad did not ask to be brought home when they

Delegation from a pagan village who came to Tiama to ask for a teacher

had a similar experience. Our whole staff of missionaries, no matter where they were located, stayed at their work even though burdens were increased and responsibilities doubled. They saw stations vacated and schools closed. They were advised that the church was no longer able to support the work as it once did, yet they remained to carry on. Some ask, Why do they hold on? Why don't they come home? What is it that sustains them in this emergency? If they could answer back they would say, "The love of Christ constraineth me." They are held in the grip of a great love, and in the power of that love they continue to serve. Did they not see young Christians come from darkness into light? Did they not help to nourish and attend them in their growth to mature Christian faith? Do they not see and know many others who need him and perhaps are about to take their first step toward the Light? They are aware of the fact that the very atmosphere which surrounds these new converts smells of the incense of the past. They realize that the environment of these young Christians remains so thoroughly pagan that they need the fellowship of those who have had longer experience in the new way. In the midst of such circumstances, would you find it easy to leave?

TAKING ORDERS

Perhaps our main difficulty lies here. We live in the midst of a generation which repudiates anything which looks like moral restraint. Man must be free to order his own life. He will have no dictation from without. Some one called it a state of moral anarchy. It was that spirit that helped defeat prohibition. It is that same spirit which is breaking down the sanctity of Sunday, the sacredness of marriage and destroying the virtues of life. Such a refusal to recognize discipline and order in the moral realm of life cannot go on indefinitely. Sooner or later society will run amuck.

We must be willing to accept orders. Christ demands full and complete allegiance. "If any man would come after me let him deny himself" (Matthew 16:24). "He that loveth father or mother more than me is not worthy of me" (Matthew 10:37). Men are willing to accept Christ as a servant-Savior—but many are not willing to obey him as sovereign Lord. He may help clear their thinking but he must not direct their plans. He may ease their conscience by what he had done for them but he must not command their wills. He may help them develop a better culture but he must not demand

their time or service. They do not object to his being their friend but they do protest his being their master. They are willing to "come" and let him be their Savior, but they are not willing to "go" and make him their Lord.

If men trusted him far enough to make him Lord, they would find then that he truly becomes their Savior. It is not until they are willing to trust him completely and give him command of their lives that he is able to save them from themselves—their own worst enemy. What are some of the things Jesus demands of his followers? What command do we hear him give today in the face of the tasks which confront us?

HAVE FAITH

"Believe me that I am the Father . . . or else believe me for the very works' sake" (John 14:11). "Have faith in God" (Mark 11:22). Jesus was constantly exhorting the disciples to have faith. It was faith in the crucified Risen Lord that made the early Church such a mighty spiritual force in the Roman world. Rulers quaked before the modest fishermen whom Jesus called to be his followers. Cities and provinces were moved by the daring apostles who rebuked their sin and idolatry. Small groups of believers were formed in such numbers and became so influential that the Roman Empire began to fear the consequences, so used violent means to suppress them. As Christians we belong to a company of men and women who through the centuries believed that God had a plan and purpose for this seemingly chaotic world. They staked their all on that belief and went out to make it a reality. The situation in the world today calls for a faith that makes God's purpose so certain that men will readily wager their all in their efforts to see it established. The evidence of Jesus' faith in God and in the ultimate triumph of righteousness is the Cross. What evidence of such a triumphant faith do we have to offer?

LOVE FOR ONE ANOTHER

"This is my commandment, that ye love one another as I have loved you" (John 15:12).

"But I say unto you, love your enemies" (Matthew 5:44).

There are those who tell us that no great race of men can be built with such sentimental ideas. They urge us to leave them with the failures of the past and turn to force as the true method of self-assertion. Our whole industrial, commercial, national, and international system is built around the principle

of might. It is the philosophy of the world. It is the theory that one must look out for himself and save his own life. How contrary to the teaching and practice of Jesus, who "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). The weapons of the Church look puny beside the modern engines of war which the nations have piled up. What place has the frail flower of love in a world like ours? How can it grow amid the dark chicanery of present-day politics, the greed of modern commercialism and the suspicion and hatred engendered by our narrow nationalism? In spite of the threats of such huge forces we must insist that love is the way out. It is the way God used and we as his followers are compelled to choose it or deny him. Is our faith sufficiently alive to take us on this adventurous way? Kagawa declared "Love determines my all. Love is my holy of holies. Love alone is salvation."

GO . . . GIVE

"Go, sell that which thou hast, and give to the poor" (Matthew 19:21). Dr. Stanley Jones says that the essence of Christianity as compared with other religions is this: "Give thyself."

There is no cheap and easy way to eternal life. Neither is there a cheap and easy way to carry out his purpose in the world. It is expensive. It costs many men and much money. The right kind of homes and Christian education will produce

Hospital Mission, Santo Domingo City

the men and women who are needed but what about the money? How is it to be provided? Did God have a plan? He did. Here it is: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (I Corinthians 16:2).

These two passages of Scripture, if followed, would provide the necessary means for the extension of his Kingdom. Who are to give? "Every one of you." When? "On the first day of the week." How much? "Bring all the tithes." "As God hath prospered you." Where? "Into the storehouse." Why? "That there may be meat in my house." In addition he promises to pour out his blessing in abundance upon those who give thus. This in brief is God's financial plan for carrying out his purpose in the world. The success of the plan depends largely upon how his people observe it.

Spasmodic giving will not suffice. Occasional collections threaten the permanency of the work. "So enormous is the project, so extensive its territory, and so expansive its program that there must be systematic, planned, organized generosity." The great number of church members have not accepted this method of church finance. One of the most important questions before the Church is how to get all who profess to be followers of Christ to give evidence of it in their regular support of his work. We complain about the excessive costs of the church, yet we tolerate without complaint an annual national expenditure of $6.00 per person for engines of war and death. We allow such an expenditure for the creation of instruments which engender suspicion and fear and object to an effort to raise $2.00 per church member to spread love and promote Christian fellowship at home and abroad. Dr. E. W. Smith, in speaking of the selfish ends to which we devote our money, said, "To prostitute a sacred trust to selfish ends is a sin of direful consequence." Is that not what many Christians are doing with their possessions? If we gave more to make Christ known, more to teach obedience to him, the nations of the world would be far less inclined to spend so much on deadly war equipment because the prevalence of the spirit of God would cast out fear. What men practice as individuals, nations in due time practice as groups. The methods

men employ to secure and hold property, nations employ to maintain their markets and their trade.

LIFE

"Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it" (Matthew 16:25). Youth is more liberal with its time and talent than men are with their means. There are more young men and women offering their services to the Church than the present program can utilize. Conferences have more ministers than they can employ. Mission Boards have more candidates than they can appoint to fields of labor. Each year brings a new supply of consecrated young people, most of whom are well qualified in training, who offer their services in some form of mission work. Will the Church keep saying forever to these young people, "We cannot use you," while there remain so many destitute fields calling for the service these young people could render?

The way of world redemption is the way of the cross. That way is always costly. But to shrink from it because it involves our possessions—yea, our all—is to subordinate things eternal to things temporal. By such action we prove ourselves unfaithful stewards of the grace of God. It is hard to believe that a nation which offered its all to win a world war does not have a church which is willing to offer her all to save a lost world. Anyhow, God asks it of us. The occasion calls for prompt obedience. We should lift up our hearts and ask God to make us fit for this hour. Now is the day of salvation.

"I hear the voice
Of one who calleth
Calleth sweet and clear,
For men to reap for him
A harvest white.
Oh, soul of mine, rise up and answer him
Before the night
The long night falleth
And the day be gone, thy day be gone."

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